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# **HISTORICAL MAGAZINE**

OF THE  
**PROTESTANT EPISCOPAL CHURCH**

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# HISTORICAL MAGAZINE

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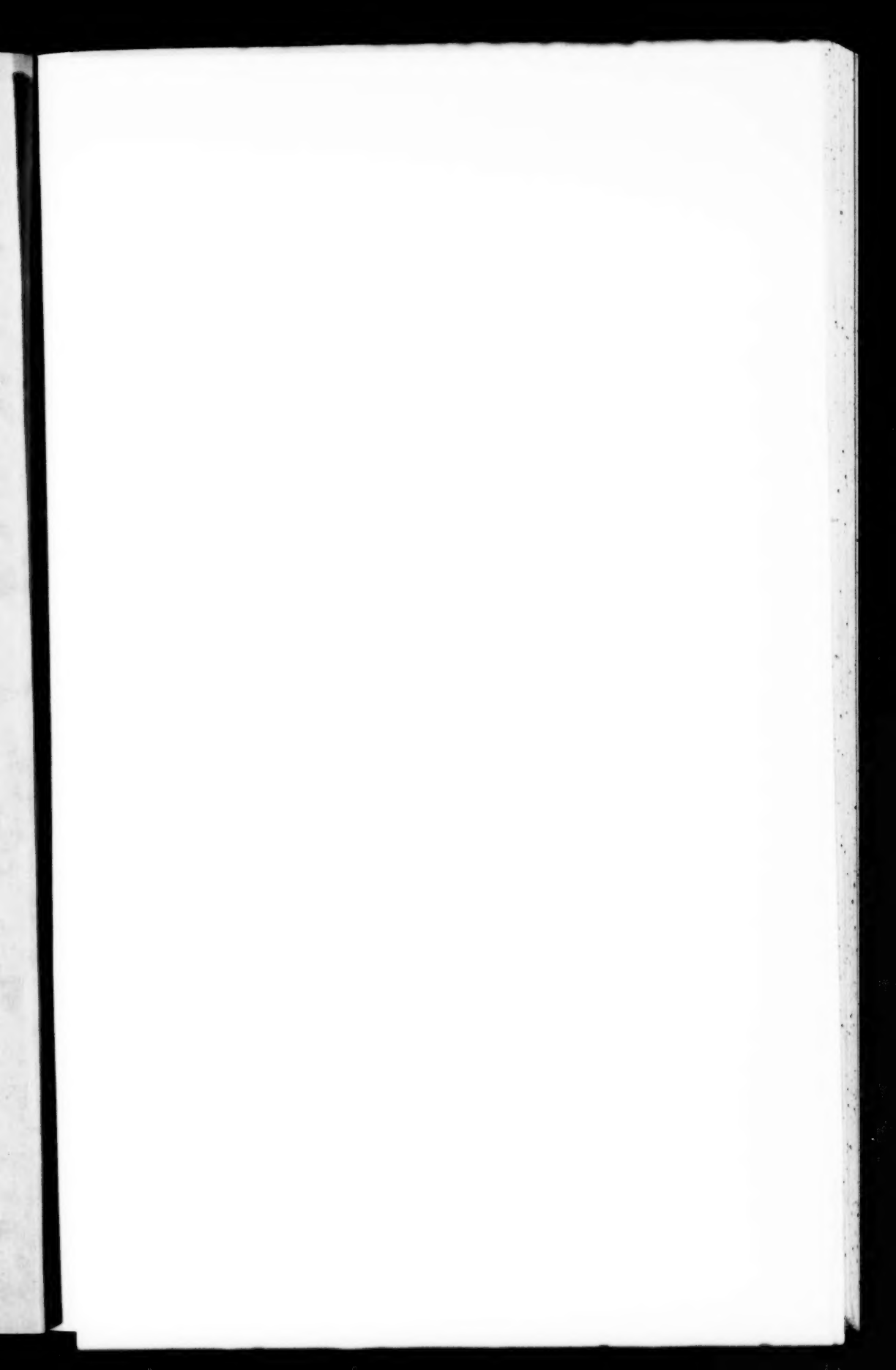
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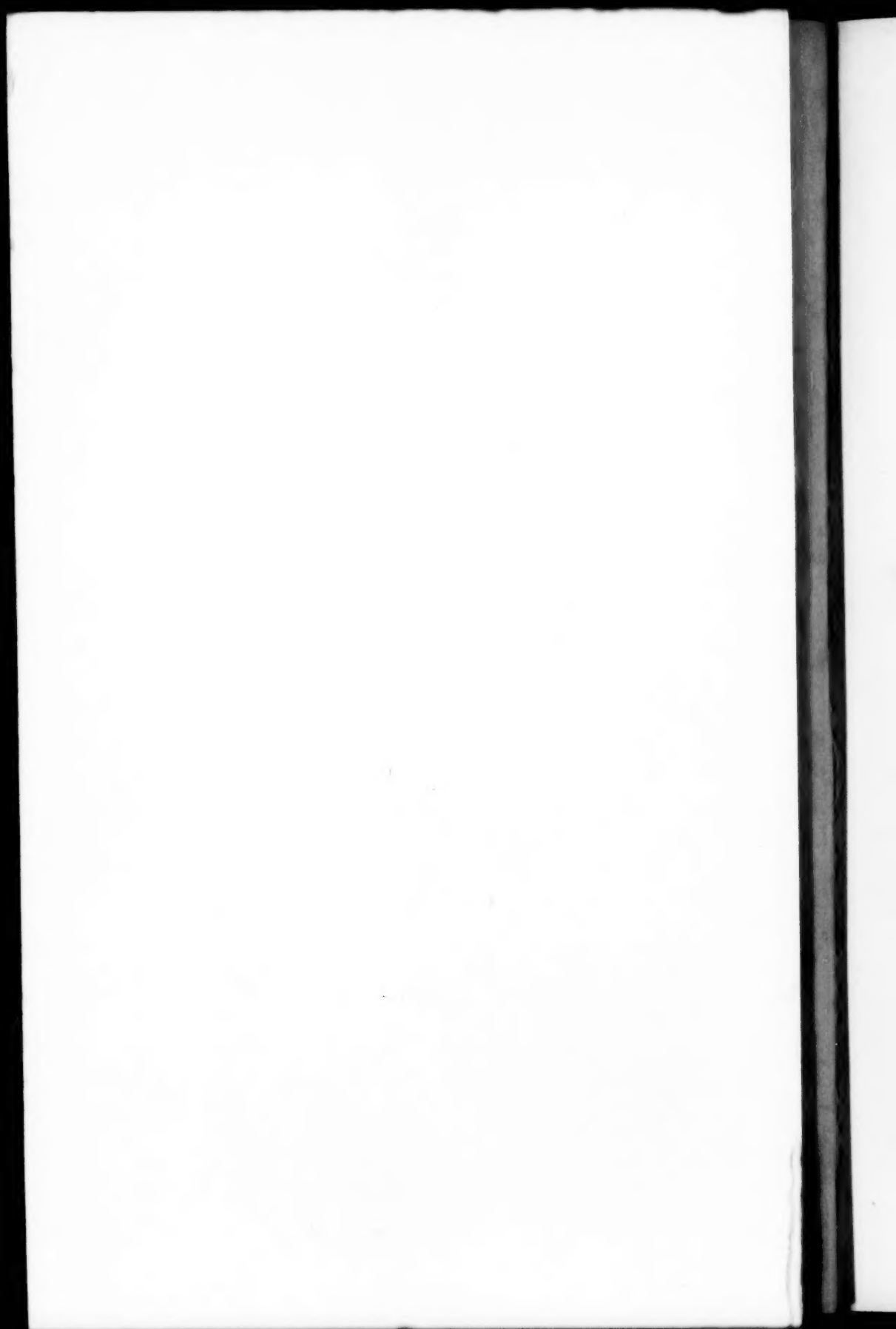
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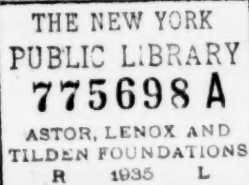
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# Historical Magazine of the Protestant Episcopal Church

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VOL. III

MARCH, 1934

No. 1

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## EDITORIAL NOTES

WITH this issue the HISTORICAL MAGAZINE enters upon its third year of publication. The editors are grateful for words of encouragement received from time to time. One such has come to hand from the Librarian of one of the most important Libraries in the United States who expresses the opinion that the Magazine has steadily improved with every issue. Such an expression of opinion coming from an expert is heartening. We have still far to go to make the Magazine self-supporting, but new subscriptions for 1934 are encouraging.

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THE days and months ahead are full of historical significance. First comes the General Convention which will meet for the second time in its history in New Jersey, the last time being in Trenton in 1801. Then follows the celebration of the one hundred and fiftieth anniversary of the consecration of Samuel Seabury as first Bishop of this Church. Arrangements are being made for a great service of thanksgiving for the gift of the Episcopate to America which will be held at Atlantic City during the General Convention. On the anniversary day, November 14th, a service will be held in Connecticut at which it is hoped the present Bishop of Aberdeen will be the preacher. In this connection it is likely that the Yale University Library will arrange an exhibit of Seabury letters and papers. The arrangements are being made by the Joint Commission appointed by the last General Convention and of which the Presiding Bishop is chairman.



THE ONE HUNDRED AND FIFTIETH ANNIVERSARY  
OF THE ORGANIZATION OF THE DIOCESE  
OF MARYLAND

*By Arthur B. Kinsolving*

THERE are two events in the Anglican history of Maryland, about one of which a great deal has been written, which call for a brief statement at the outset. In 1629 Captain William Claiborne, under the authority of the Virginia Colony, established on Kent Island a Virginia plantation made up of members of the Church of England, about 100 in number. In 1631 he brought from Hampton, Va., the Reverend Richard James, a clergyman of the Church of England, who conducted there in the virgin forest the first Christian services held within the territory of what is now Maryland. This was nearly three years before the arrival of the Ark and Dove at St. Mary's, with a mixed company of 200 souls. Cecilius Calvert, second Lord Baltimore, to whom on June 20, 1632, King Charles I gave the charter promised to his father, was an able, far-sighted nobleman, endowed with rare good sense. His brother, Leonard Calvert, whom he put in charge of the expedition, as governor of the Province, arrived at St. Mary's on the Feast of the Annunciation, March 25, 1634. The majority of those who came with Leonard Calvert were members of the Anglican Communion, though the leaders were Roman Catholics, and brought with them two Roman priests. McMahon says, "The system of toleration was coeval with the Colony itself; and sprang from the liberal and sagacious views of the first Proprietary." In his instructions Cecilius Calvert clearly realized that it was essential to the success of his colony, in an age of fierce religious dissension, that no offense be given to others not of the Papal faith. He said, "My aim shall be public unity." Indeed, it is likely that at first Anglican lay-readers and clergy from Virginia used the same church as the Roman Catholics at St. Mary's, and we know that under the law at the time, a church could only be "dedicated and consecrated according to the ecclesiastical laws of the Kingdom of England."

When the famous Maryland Act of Religious Toleration was passed in 1649 it was granted by a legislature in which there was no Roman Catholic ascendancy. King Charles had been beheaded, and Cromwell had established the Commonwealth, so the Maryland Pro-

prietary, exercising good statesmanship, saw to it that the complexion of the Council was changed to give a majority to Anglicans and Protestants, and proceeded further to appoint William Stone, a Protestant, as Governor of the Colony. This is the setting of the famous Toleration Act, which when published in England caused so many men of character and wealth to be attracted to this delightful country of the New World, the first of the American colonies to establish religious liberty. Then after various vicissitudes which we cannot follow here, on the 12th of March, 1691, under William and Mary, the rule of the Calverts was terminated, and not restored until 1715. Lionel Copley, Esquire, was appointed Governor of Maryland, and proceeded to establish the Church of England by law, dividing the Province into parishes. The charters of most of the parishes of Maryland were given under an act of the year 1692, entitled "An act for the service of Almighty God and the Establishment of the Protestant religion within this province," and it was directed that "the Book of Common Prayer as then established be read each Sunday and Holy Day, and the Blessed Sacrament administered according to the rites of the Church of England."

It has been rightly said that the Episcopal Church was not present in America as an organized body until after the Revolutionary War. For 175 years previous to that era under the name Church of England, it was a church without a visible head. There were no confirmations. Ordinations to the sacred ministry were only got by twice sailing the north Atlantic, the candidate being exposed to small-pox and other contagious diseases, and to indefinite delays. The English colonists had come hither, especially to the southern colonies, with a definite Church tradition. There were many saintly priests who came with them, many high-minded, well-educated and consecrated men who served the Colonial Church in Maryland and elsewhere with fidelity and perseverance, but from time to time during the Colonial period the morals of many of the clergy were very lax. Both clergy and lay people, through utter lack of any effective discipline or oversight, fell into a low estate, and the earnest and spiritual men were not infrequently starved out. The Proprietary of the colony selected a clergyman in England, the Bishop of London licensed him, the Governor inducted him, but if he went wrong, there was no power to punish him. "The Bishop of London could neither give nor take away the meanest living in the province." The English bishops found quite enough to do at home to occupy their time, and as officers of a State Church and members of the House of Lords, they were either indifferent to the Colonial Church or were restrained by political expediency from giving it the episcopate.

The royal governors were for many purposes the visible heads of the Church, simply because the Church was looked upon as a department of state. In many respects the earnest work of the two Commissaries, Dr. Blair in Virginia and Dr. Bray in Maryland, were bright spots against a sombre background. Dr. Bray came to Maryland as the representative of Dr. Compton, Bishop of London, "to exercise discipline, to reform manners, to settle disputes, to preserve order, to build up the Church." This was in the year 1700. In 1701 Dr. Bray organized the Society for the Propagation of the Gospel in Foreign Parts, or the Venerable Society. It worked here until 1785, having aided 333 missionaries. Naturally, when the Revolution broke out, the majority of the Maryland clergy were Englishmen. Yet two-thirds of the signers of the Declaration of Independence were Churchmen.

At his coming Dr. Bray found that the Church of England contained nominally about eighty per cent of the population. The other twenty per cent embraced the Roman Catholics, Baptists, Quakers, a few Huguenots and German Lutherans. There is no time to dwell upon the Commissary's work, but in spite of it, things in the Church in the following years seemed often to go from bad to worse. In 1714 it is said that whole families lived and died without baptism, and because of the worldliness of the Anglican clergy and the zeal of other religious bodies, these latter grew apace. Still in 1775 there were in Maryland 44 parishes, 20 on the Eastern and 24 on the Western Shore, and each had an incumbent, yet by no means were all worthy. There was a long and costly struggle with the State over their stipends, and many lived as easy-going country gentlemen, often signally neglectful of their spiritual cures.

In the Revolutionary struggles about two-thirds of the clergy were loyalists of the British Crown, and suffered every conceivable penalty therefor—the burning of their houses, duckings in millponds, and exile bereft of all their possessions. Naturally, it required years after the close of the Revolution for the Church to recover from this handicap. The case of the Reverend Jonathan Boucher, one of the finest priests in the colony, formerly a neighbor and friend of Washington, who left America for conscience sake, is only one among hundreds.

As to the episcopate; had not Archbishop Laud lost his head by the triumph of the Puritans, a bishop would have been sent to New England by 1640. American voices pleading for a bishop were raised year after year, until the type of the occupants of bishoprics in England made the colonists more doubtful as to their value. The fundamental



difficulty was the entanglement of Church and State in the mother land, which in many cases choked the Church's spiritual life.

In the days we are considering "the Church establishment was part and parcel of English law." That was the trouble. John Adams, who co-operated finely for a non-Churchman in connection with the securing of the episcopate after the Revolution, had once observed: "If Parliament can tax us, they can establish the Church of England with all its creeds, articles, tests, ceremonies and tithes, and prohibit all other churches as conventicles and schism-shops."

But after the success of the Revolution in 1783 a new era begins. About a year before the surrender of Cornwallis at Yorktown, that is, on the 9th of November, 1780, Maryland took the first step toward the completion of her Church organization. It was at Chestertown on the Eastern Shore. There were but three clergymen present, the Reverend Dr. William Smith, the Reverend James Jones Wilmer, and the Reverend Samuel Keene. Besides the three clergy, there were twenty-four lay delegates from five Eastern Shore parishes. The country was still at war; money was scarce; most of the prominent men were in the field, and many had lost their lives. At this convention the Reverend James Jones Wilmer, of Kent County, moved as follows: "Be it resolved that the Church formerly known in the Province as the Church of England should now be called the Protestant Episcopal Church."

In 1783 the Legislature of Maryland dared to take up the subject of organizing the Episcopal Church, and a proposal was made to appoint ordainers to the ministry by a State Legislature composed of many religious bodies. Mainly through efforts led by the Reverend Samuel Keene this project was defeated.

A week after this a number of Episcopal clergy found themselves together at the first annual commencement of Washington College, of which George Washington was a trustee, and present at this commencement. So they held a convention and discussed means for organizing the Church and securing a succession of the ministry. They adjourned to meet at Annapolis on August 13, and at this convention a committee was appointed "to prepare the draft of an act or charter of incorporation to enable the Episcopal Church of this state as a body corporate to hold goods, lands, etc." This committee consisted of the Reverends William Smith, John Gordon and Samuel Keene for the Eastern Shore, and William West, Thomas John Claggett and Thomas Gates of the Western Shore. At the same convention a document was drawn up called the "Bill of Rights," or the "Declaration of certain fundamental rights and liberties," in which the clergy claimed "the undoubted right of the Protestant Episcopal Church

with other Christian churches under the American Revolution to compleat and preserve herself as an entire Church," and expressed their belief "that there be these three orders of ministers in Christ's Church, Bishops, Priests, Deacons, and that an episcopal ordination and commission are necessary to the valid administration of the sacraments, and the due exercise of the ministerial functions in the said Church." As to the liturgy, they felt the necessity of adapting it to the new conditions, if only it be done "without any other or farther departure from the venerable order and beautiful forms of worship of the Church from whence we sprung than may be found expedient in the change from a daughter to a sister Church." It was at this convention that the name Protestant Episcopal was first officially used.

Then the Reverend Dr. William Smith was elected Bishop of Maryland. He was a native of Scotland, provost of the College of Philadelphia, and the founder of Washington College. At the time he was easily the most able, learned and distinguished clergyman in the state. He had received a doctorate from Oxford, Aberdeen and Trinity College, Dublin, was a man of wide reading, and an able executive. But it was said that while he was generous, he was not always prudent, and that in controversy the old Adam often got the better of the young Melancthon. His election was not confirmed by General Convention, partly, it would appear, from a certain lofty indifference as to the impression he made upon others; yet his disappointment never soured him. He was a strong co-laborer with Bishops White, Claggett, and others, to the end, and indeed preached Bishop Claggett's consecration sermon.

At a convention held at Annapolis on the 31st of May, 1792, with 23 clergymen and 27 lay delegates present, the Reverend Thomas John Claggett was unanimously chosen to be the first Bishop of Maryland. He was first chosen by the clergy, and then with one voice approved by the laity. Dr. Claggett was a man of genial disposition, of rather retiring nature, and often frail physical health, but he was a strong force in the organization of the Church in Maryland, and a level-headed and devoted bishop. His character and thoughtful convictions concerning the Church, and his wisdom in dealing with men, made him a key man of marked influence in the history of his own and subsequent times. It is thought that he himself suggested bringing together in his own consecration the English and Scottish lines, represented respectively by Seabury of Connecticut, White of Pennsylvania, Provoost of New York, and Madison of Virginia, all of whom had received their episcopal orders abroad. There had been a good deal of friction between Bishops Seabury and Provoost over the

Scottish consecration of the former. The judicious action of that wise and good man, Bishop White, seconded by Bishop Claggett, set at rest all differences forever by the fact that in Bishop Claggett, both lines of succession were united, so that the two strains are found in every succeeding American Bishop. It should be noted that by a unanimous vote of the Maryland Convention all the bishops in America were requested to join in the consecration of their diocesan. On September 12, 1792, Dr. Claggett was consecrated in Trinity Church, N. Y., at the General Convention of that year.

The newly-consecrated bishop returned to "Croom," his family estate in Prince George's County, became rector of St. Paul's Parish there, and six months later began his episcopal visitations in All Saint's, Frederick. He served the diocese with faithfulness and great wisdom for twenty-four years. He never received from the Convention a dollar of salary, and far less than his actual expenses of travel. In his later years Bishop Claggett suffered almost continuously from a painful form of rheumatism, and the Diocese suffered in consequence. It was during these years that the uncalled for schism which found an echo in the Cummins movement many years afterwards had its origin, being led by the Reverend George Dashiell.

Bishop Claggett had a deep conviction of the sacred dignity of his office, as well as of its duties; and by his whole manner of life commended the Church to all with whom he came in contact. He entered the life eternal in August, 1816, revered and beloved by all who knew him. As the first bishop consecrated on American soil, the General Convention of 1898, meeting in the City of Washington, determined that the dust of Bishop Claggett and his wife should rest on the site of the Cathedral which now crowns Mount St. Alban, and that rare and knightly spirit, Bishop Henry Yates Satterlee, conducted the office of reinterment beneath the chancel of Bethlehem Chapel.

When Bishop Claggett grew too infirm to fulfill his office, it was decided at the Convention of 1812 to elect a suffragan. On account of opposition to the Reverend Dr. James Kemp on the ground of his High Churchmanship, the election was postponed for two years, and only accomplished on September 1, 1814. Then a determined effort was made on partisan grounds to prevent his consecration, and the matter was referred to Bishops White, Hobart and Moore, who gave a considered verdict affirming the validity of the election. Bishop Kemp was consecrated a titular suffragan, and was the first suffragan bishop consecrated in this country.

James Kemp was born in Aberdeenshire, Scotland, in 1764, graduated in 1786 from Marischal College, Aberdeen; the following year came as a tutor to a family in Dorchester County, Maryland.

He had been reared a Presbyterian, but after a period of study entered the Episcopal Church, and was ordained deacon and priest by Bishop White. For about twenty years he was rector of Great Choptank Parish, and in 1813 succeeded the Reverend Dr. Bend as rector of St. Paul's, Baltimore, a position which he held until his death. After his consecration he was assigned the care of the churches on the Eastern Shore. He was much impressed by the learning and piety of most of the Eastern Shore clergy, and spoke of the laity as containing many men of great personal worth, stability and piety. Bishop Kemp was a convinced and positive Churchman, a faithful and zealous teacher, and by his abundant labors greatly strengthened the Church in Maryland during difficult times. He dealt firmly with the troublesome Dashiell schism, the man who sought to establish what he called the Evangelical Episcopal Church. On the death of Bishop Claggett in May, 1816, Bishop Kemp succeeded to the full duties of the episcopal office. In the year 1827 he was killed by the overturning of a stage-coach between Philadelphia and Baltimore.

It was during the episcopate of Bishop Kemp that a widespread movement began looking to the establishment of seminaries for the education of clergy.

Two South Carolinians, the Reverend Mr. Gadsden, in 1814, and Bishop Dehon, in 1817, had moved in General Convention for the establishment of a General Theological Seminary. Bishops White and Hobart joined in an appeal for the money to found it, and in 1819 Mr. Clement C. Moore of New York gave 60 city lots for "the buildings of the theological school" proposed. It was opened May 1, 1819, moved to New Haven, then brought back to New York in February, 1822. Maryland had been invited to join the Alexandria Seminary, but declined, though a considerable number of her clergy were in sympathy with its evangelical spirit, and many were afterwards educated there. When it was proposed to throw the influence of the Diocese of Maryland to the General Seminary, a group of clergy countered by a resolution to the effect that it was expedient to form a local theological seminary for Maryland candidates. Bishop Kemp was not quite clear or consistent in his attitude, though at heart he felt, to use his own words, that a local seminary in Maryland independent of the general school of the Church at large "counteracted the authority of the Church." An almost equal number of the clergy of Maryland have been educated in these two schools.

In 1830, after two conventions had failed to elect, when Drs. William E. Wyatt and John Johns were the candidates of the High and Low Church parties respectively, the Reverend William Murray Stone, a native of Salisbury, then in Somerset Co., Maryland, was

chosen. Bishop Stone was a godly, loving and dutiful man, never very strong in health nor intellectually gifted, but absolutely consecrated. He served the Diocese a little less than eight years, and was called to rest in 1838. Again there was unseemly partisanship and several abortive efforts to fill the vacant episcopate. The Rt. Rev. Jackson Kemper, Bishop of the Northwest, was elected in 1839, but declined. And with the election of Bishop Whittingham in 1840 a new era began.

Before taking up the Whittingham era, let us have a brief glance at a few, at least, of the many outstanding clergy of the Diocese during this earlier period. We have spoken already of the Reverend Dr. William Smith, and alluded to Dr. Samuel Keene, the intrepid defender of the Church in the Civil Assembly of Maryland. One of the most striking figures among them was the Reverend Mason L. Weems. Mr. Weems was one of the most indefatigable writers and travelers of his day. Besides pamphlets, he wrote lives of Washington, Franklin, Penn and Francis Marion, and in his chaise or on horseback traveled from New York to Georgia. Though a somewhat romantic historian, he did as much as any other man of his day for the education of the clergy. He died in 1825. From 1820 to 1827 the Reverend William H. Wilmer, a native of Kent County, was president of the House of Deputies, and an able writer and editor. Dr. William E. Wyatt, the distinguished rector of St. Paul's, Baltimore, was president of the House of Deputies for thirty years, and though repeatedly voted for for the office of bishop, as a convinced, courteous and fair-minded High Churchman, was defeated on partisan grounds.

One of the most useful of all the clerical importations of the diocese was the Reverend Ethan Allen. He was born in Massachusetts, brought up a Congregationalist, was ordained by Bishop Kemp in 1819, left Maryland for seventeen years to serve in Ohio, and returned in 1847. While serving two small parishes, St. John's, Worthington Valley, and St. Thomas', Homestead, Mr. Allen wrote a history of St. Anne's, Annapolis, of St. Paul's Parish, Baltimore, and a history of the Diocese of Maryland, besides a large number of biographies of Maryland clergy. He died in the year 1879.

The Reverend William Duke, one of the most devout of the early Evangelicals, was a Methodist minister brought into the Church by Bishop Claggett, served a number of parishes, was a Professor in St. John's College, Annapolis, principal of Charlotte Hall School, and was chosen by Bishop Claggett to plant the Church in Kentucky. He died at eighty-six.

The Reverend William Levington, the founder of St. James' First African Church here, was ordained priest in Philadelphia by



Bishop William White in 1824. Absalom Jones was the first negro priest ordained, and Levington the third. The latter decided to come from Philadelphia to Baltimore to preach to his people bond and free, and started service in an upper room on Park and Marion Streets. Their first church building dates from 1827, St. Paul's, St. Peter's, Christ Church and Trinity being the only churches to antedate St. James. The rectors of St. Paul's and St. Peter's, Drs. Wyatt and Henshaw, took a deep interest in St. James, giving it material financial aid. Mr. Levington died in May, 1836, and not long afterwards the Reverend Joshua Peterkin served devotedly as rector for several years. The Chapel of St. Mary the Virgin, since 1873 under Mt. Calvary Church, is a child of St. James'. From 1873 to 1888 St. James' was ministered to by the assistants of St. Paul's, notably the Reverends Isaac Lea Nicholson and George B. Johnson. It is now under the able and devoted rectorship of the Reverend Dr. George F. Bragg, who became rector in 1891. In its new home in the spacious buildings formerly occupied by the Church of the Ascension, St. James' is one of the largest and most influential congregations of negroes in the South.

Among the Maryland rectors of this period who became bishops of other dioceses were Drs. Henshaw and Charles P. McIlvaine, and at a later time Dr. T. B. Lyman, Dr. A. C. Coxe, Dr. Kerfoot, and the wise and honored Atkinson of North Carolina.

Bishop Claggett during his episcopate ordained 37 men for this diocese, Bishop Kemp 24, Bishop Stone 23, and Bishop Whittingham more than 100. Between 1783 and 1860, 221 men had been ordained to the priesthood from our own soil, while 248 had come to the Diocese from other jurisdictions.

Our story now brings us to the episcopate of William Rollinson Whittingham, one of the most significant in the history of the American Church. He was elected in May, 1840, having been recommended by a conference committee headed by Dr. Henshaw, and his nomination warmly seconded by Dr. Johns, the leading candidate of the opposite school, and he was then chosen by an almost unanimous vote. Dr. Whittingham was of English stock on both sides, was tall, spare, with classic features and brilliant eyes. He entered the General Seminary at seventeen, and graduated at twenty, having been prepared for it by a very gifted mother in Latin, Greek and Hebrew. He belonged to the school of John Henry Hobart, Bishop of New York, a close friend, was a specialist in Church education, and at twenty-two was editor of a series of Church classics having a wide circulation. As a bishop he was instinct with energy, was a great preacher, and a clear and cogent teacher. When his successor, Dr. Pinkney, visited

Oxford in 1869, and heard the famous Bishop Samuel Wilberforce, he wrote that the Bishop of Oxford's sermon as a work of art was wonderful, but that the Bishop of Maryland in his power to sift the conscience was his superior. "On the whole," he writes, "I am of opinion that Bishop Whittingham in his prime was one of the strongest preachers in the world."

Bishop Whittingham started out on the long, difficult journeys necessary to reach Maryland's remote country parishes with the utmost zeal. His impression of Maryland hospitality in 1840 is charming. "There is no fuss, no parade, no apologies, no departure from the common course of things on the arrival of guests. A larger table, more food, and another log on the fire in the best room is all the change made, and in half an hour I defy anyone to feel strange among them." It was often two in a bed and four in a room, and journeys were bitter and difficult from exposure, but heroically he met his appointments. During the first fifteen years of his episcopate he consecrated 70 churches. To the black servants he was always a solicitous and tender father. He was often hurt by the parsimonious giving of his well-to-do people, and his own generous liberality out of a meagre salary of \$2,500 a year presented a sharp contrast. He had a special care for Church instruction and the training of the young. His special protege was St. James' College, where he placed Dr. Kerfoot, afterwards Bishop of Pittsburgh. He also fostered Hannah More, though Bishop Pinkney was the special friend of this institution. His august sense of the dignity and responsibility of his divine office never left him. Frequently he served in much weakness of body. At times he lost his voice so completely that he could neither preside at the Convention nor read his address. Yet such was his will-power, his zeal and his confident dependence upon God, that his long episcopate was one of the most fruitful in the annals of the Episcopal Church in America. His greater sorrows came from his habit of making logical, rigid decisions which sometimes did not make allowance for all the human elements in the case. Up to the outbreak of the Civil War he had a united diocese, but as he looked upon that war on the part of the South as a sinful rebellion, naturally the large number of honest-hearted and chivalrous Southern men in Maryland, including the man who was chosen to be his assistant and successor, resented the imputation. The Church in Maryland is under deep obligation to the late Dr. William Francis Brand for a just and scholarly life of Bishop Whittingham, in two volumes, published in London in 1883. The Bishop died October 17, 1879, at the age of 74 in the fortieth year of his episcopate, was buried from St. Mark's Church, Orange, N. J.,

and the inscription upon the enduring granite cross over his grave is this:

"I have fought the good fight, I have kept the Faith."

"When I shall awake after Thy likeness I shall be satisfied."

Bishop Whittingham after serving for thirty years the large jurisdiction, urban and rural, which included the present Diocese of Washington, was a broken-down man, and asked for an assistant on the ground of permanent physical disability. At a convention held in Baltimore on May 26, 1870, with a unanimity which had scarcely before been known in Maryland Episcopal elections, the Reverend Dr. William Pinkney, rector of the Church of the Ascension, Washington, D. C., was elected assistant bishop. Bishop Whittingham referred to him as "his most willing and indefatigable assistant," and said, "Maryland has chosen her most honored son, native to her soil." Bishop Pinkney was born in Annapolis, April 17, 1810, and was graduated from Princeton. In early life he was a Methodist, and indeed a licensed preacher in that body. But becoming by study and conviction a Churchman, he was ordained priest at the age of twenty-six by Bishop Stone.

Bishop Pinkney was a man of rare personal and social gifts, of fine culture, a poet of real merit, a writer of marked ability, a powerful and moving preacher, and a loving pastor. He was a man of strong, clear and firm convictions, of fine judgment, and had an unusual capacity to make and hold his friends. As an evidence of his readiness for pastoral sacrifice, General Walter Jones, the grandfather of Mr. Joseph Packard, relates this incident. "He sat one day beside the deathbed of a black servant who was breathing her last of smallpox. The woman turned to him and said, 'If you hold my hand, Mr. Pinkney, I can die easier.' For a moment he hesitated, but only for a moment, and then took her hand and held it till she breathed her last." He was consecrated in the Church of the Epiphany, Washington, October 6, 1870, being presented by Bishops Atkinson of North Carolina and John Johns of Virginia. The preacher was Bishop Kerfoot.

Bishop Whittingham at first assigned Bishop Pinkney the Western Shore of Maryland as his jurisdiction, while he himself purposed to move from Baltimore to Washington to have exclusive oversight there. From this arrangement Bishop Pinkney felt obliged to dissent. He had been elected by the whole diocese, by reason of the permanent physical infirmity of the Bishop, and every part of the Diocese, Washington included, needed his assistance. The matter



was taken up by the Standing Committee, and this view prevailed. Though Bishop Pinkney was sixty years of age when consecrated, and had been a strong leader for many years, his bearing toward his chief was filial and courteous. The growth of the Diocese during the thirteen years of his period of service was quite remarkable. Bishop Whittingham at times was able to meet many engagements, and his counsel was more and more sought by the General Church on perplexing problems, especially concerning ritual. But quite often the senior Bishop was unable even to preside at the convention, and the heavier burdens of episcopal duty were carried by the Assistant Bishop.

The following items, made up by Mr. Joseph Packard, indicate the strengthening of the Diocese from 1870 up to 1883; the clergy in 1870 numbered 139; in 1883, 168. Communicants increased from 12,743 to 22,805; contributions from \$173,000 to \$312,000.

Among the Maryland clergy of that day there is only time to mention a few men whose names were household words at the time: Drs. Leeds, Rankin, A. P. Stryker, Addison, Hutton, Julius Grammer, Cleland K. Nelson, Meyer Lewin, one of the wisest leaders of the Diocese; Dr. Dalrymple, distinguished educator, and for years secretary of the Maryland Convention; Drs. A. M. Randolph and T. U. Dudley, both of whom became bishops of rare preaching gifts, the venerable and beloved Dr. Leakin, Dr. Alexander Crummell, a scholarly negro priest, and Dr. Paret. Among the laity we may mention that great Churchman, Hugh Davey Evans, J. I. Donaldson, Judge Chambers, and the Honorable F. W. Brune; and among the younger men of the highest gifts of intellect, Bernard Carter, Judge James Alfred Pierce and Joseph Packard. Bishop Pinkney's lifelong friend and benefactor, and the liberal contributor to the Church of the Ascension, Washington, built under the ministry of Dr. Pinkney, was the philanthropist, Mr. William W. Corcoran, who helped to establish the school for girls in the parish of Rock Creek in '73, and founded the Louise Home in Washington, and whose name is perpetuated by the Corcoran Gallery.

A good deal of the time and strength of Bishop Whittingham and Bishop Pinkney was given to an effort to check certain ritual practices which were then new and unfamiliar, deriving from the second phase of the Oxford movement. In our own day it almost causes a smile to learn from the history how serious was the opposition of wise and able leaders to some of the following uses: candles on the altar, wafers for bread, the mixed chalice, prayers for the dead, voluntary private confession and priestly absolution, reservation for the sick. Bishop Whittingham seems to have had somewhat mixed feelings about re-

ligious orders, but was fatherly and kind towards individuals who had a vocation thereto. Bishop Pinkney, an Evangelical High Churchman of that period, was still more opposed to the teachings and practices above referred to and said that "it seemed to him that the object of certain teachers was to bring back the doctrine of the mass." Yet, Dr. O. Hutton, his biographer, says: "He was no partisan. Broad in his sympathies, Catholic in his views and tenaciously adhering to the doctrinal standards and liturgical requirements of the Church, he was a lover of peace."

Bishop Pinkney died at Cockeysville on the morning of July 4, 1883, in his 73rd year. Falling with his armor on, after having preached gloriously on the night before his death from the text, "But ye are come to Mt. Zion, etc.," in the morning there was a rift in the cloud which separates earth and heaven, and he entered into the joy of his Lord.

In October, 1884, after protracted balloting lasting for three days, William Paret, rector of the Church of the Epiphany, Washington, was elected sixth Bishop of Maryland, and was consecrated January 8, 1885, in his parish church, Bishop Lyman preaching the sermon. The Diocese had been without a head for nearly two years, and convention after convention had failed to elect. The old strife of parties had been bitterly revived to the great injury of the Church's work.

Bishop Paret was born and reared in New York City. His grandfather was a Frenchman and his mother, Hester Levi, a Jewess. He went to Hobart College, graduating in 1849; taught school for a while, one of his pupils being Andrew D. White, who was minister to Russia, ambassador to Germany, and president of Cornell University. Mr. Paret studied for holy orders under Bishop DeLancey. With a logical and forceful mind, rare practical sense, and almost limitless energy, he soon came to the front in the Church's ministry, and succeeded to the rectorship of the Church of the Epiphany, Washington City. He worked the Diocese very much as he had worked his parish. In 1885 there were reported 22,000 communicants; in 1894 nearly 30,000.

At this time he turned to some plan for a second division of the Diocese, Easton having been set apart in 1868. Bishop Paret sought the judgment and wish of the Diocese itself, and after some delay, by an almost unanimous vote, the division was agreed upon. This was in the year 1895. Largely on account of the Cathedral work, as he himself did not feel that he had the special qualities for a cathedral builder, he chose the Diocese of Maryland, while Dr. Henry Yates Satterlee became the first Bishop of Washington. Bishop Paret said

of himself, "I have not been a builder of cathedrals, but only a beginner in two cases. In both I did not seek the work, but it sought me." A generous woman in Washington, Mrs. Phoebe Hearst, gave \$175,000 for a Cathedral School for girls in that Diocese. In Maryland the first impulse toward a cathedral was given by the Reverend Dr. Edwin B. Niver, then rector of Christ Church, Baltimore, who for some years was the leading spirit in this work. Bishop Paret and Dr. Niver chose the present site of the Maryland Cathedral, and the latter, acting under the authority of the Bishop, during his absence in Europe, took the lead in interesting a group of Baltimore laymen who provided the purchase money, about \$50,000, for the ground.

Bishop Paret at his coming found the splendid Stinnecke library, containing the Whittingham collection, adjacent to the episcopal residence on Madison Avenue, now known as the Maryland Diocesan Library, in which he took great interest, and where he established a school for clergy, and maintained it for many years. Among other accomplishments of his episcopate of twenty-four years were these: securing a higher standard for the support of the clergy; opening the silent churches; seeking with strong purpose to terminate the bitter rivalries between High Churchmen and Low Churchmen.

Bishop Paret was a man of strong convictions, and sometimes of rather strong prejudices, but they were mitigated by a warm heart and high purpose. He never preached an inferior sermon, and he never shirked a duty. In the General Convention he was always listened to with deep respect. His long episcopate ministered in a marked way to the strengthening of this diocese. In the spring of 1909, being then in his 83rd year, he felt that the interest of the Church called for the election of a coadjutor. This was accomplished in the autumn of the same year by the election of Bishop Murray. Feeling that the time had come to lay down his task of active service, he sailed for a year's absence in Europe in October, 1909, returned the latter part of September the following year, and died at his home on Madison Avenue on January 15, 1911.

At a special convention held in October, 1908, the Reverend Arthur S. Lloyd, D. D., had been elected Coadjutor Bishop of Maryland, but declined his election. Dr. John Gardner Murray, rector of St. Michael and All Angels', was almost unanimously chosen Coadjutor on May 26, 1909.

Bishop Murray was born of sturdy Scotch stock in Lonaconing, western Maryland, August 31, 1857. Like Bishop Pinkney, he was reared under Methodist influences, studied at Wyoming Seminary in Pennsylvania, Drew Seminary, New Jersey, and obtained a license as a local preacher in that body. The death of his father and accom-

panying responsibilities drew him back into secular life for a decade in the west and south. In 1886 he was confirmed in Alabama, and was licensed as a lay reader. At the age of thirty-five, in the year 1892, he was ordained deacon by Assistant Bishop H. M. Jackson, and later priest by Bishop Richard Hooker Wilmer, and began at once a ministry to eight congregations on different Alabama plantations. He served successively as rector of the Church of the Advent, Birmingham, Ala., and St. Michael and All Angels', Baltimore, of which he took charge in 1903. He declined elections to the bishoprics of Mississippi and Kentucky. Dr. Murray was consecrated on the Feast of St. Michael and All Angels, 1909. For the next fifteen years he served a really notable episcopate in this diocese. As a man he was friendly, broad in his sympathies, approachable, and a born leader of men. He had a passion for work and service, had his hand upon every part of the machinery of the Diocese, and shirked no task because of its difficulty. He knew and loved all of his clergy, whether high, low or broad, and knew the principal laymen of Maryland by their first names. Bishop Murray faced some of the knottiest problems that bishops are called upon to face, especially in the management of the affairs of the Cathedral of Maryland, and always with thoroughness and signal ability, accomplishing all that it was possible to do. He grew with the years in vision and usefulness, and made such a strong impression upon his brethren in General Convention that he was soon made a member of the National Council. At the General Convention in New Orleans, in the year 1925, he was elected Presiding Bishop of the Church and President of the National Council. This was perhaps the highest distinction that had ever come to a bishop of this diocese, and the manner in which he met the often perplexing duties and problems of his office, his fervent Evangelical spirit, combined with definite convictions about Christian truth and Church order, his personal interest in missionaries in the field, and his untiring devotion to duty, won for him the trust and gratitude of the whole Church.

It might appear from our narrative so far that the work of the Church in Maryland has been carried on mainly by men. Like General Lee's Army of Northern Virginia, in which the main fighting was done by the heroes in the ranks, the most effective work of the Church here, as elsewhere, has been done by women, who are also furnishing increasingly many of its most outstanding leaders. First, they found a field of diocesan work in our noble Church Home and Infirmary on Broadway, organized in 1855, now both a Home and Hospital. This is one of the most beneficent institutions in the whole Church, and one that in future will be dependent upon the measure of liberality which has maintained it in the past. After the Civil

War a group of our Churchwomen determined to salvage for the souls of men the energies that had been developed in the war work of women for their bodies on both sides of the strife. The result was the Woman's Auxiliary, born in Emmanuel Church in 1871. The name of Miss Eve Alexander, of St. Luke's Church, Baltimore, is the one most closely associated with the organization there on November 1, 1878, of the first branch of the Girls' Friendly Society, though that at St. Anne's, Annapolis, is now the oldest in the diocese. Only one in that country antedated that at St. Luke's. The All Saints' Sisters came to Baltimore in the eighteen seventies, had their home near Mt. Calvary Church, and are now established on a fine site at Orange Grove, where as a part of their community life they are teaching and caring for convalescent children. The Sisters of the Holy Nativity came to Mt. Calvary Church in 1917. At every General Convention we are filled with thankful pride as we mark the devotion and ability of the women of this diocese, for their influence is felt to the remotest missionary borders of the Church.

At length, borne down by the care of all the churches, while presiding on October 3, 1929, over a meeting of the House of Bishops at Atlantic City, Bishop Murray passed swiftly from his place beside the altar of St. James' Church to the mysteries and the ministries of the life within the veil.

The exacting duties of his national position soon obliged Bishop Murray to ask for episcopal assistance in Maryland. He proposed first the election of a suffragan, but this plan did not receive the consent of the Convention. He then asked for the election of a bishop-coadjutor. A special convention was held at the Undercroft of the Synod Hall on March 10 and 11, 1926, and after two days' balloting there was no election. At an adjourned convention held on October 20 of the same year Archdeacon Edward T. Helfenstein, who had received the largest vote at the spring convention, was elected Coadjutor Bishop, accepted his election, and was consecrated in Memorial Church on December 28, 1926, Bishop Fiske being the preacher.

Bishop Helfenstein is a native of Maryland, was educated at the Episcopal High School of Virginia, at Johns Hopkins University, and graduated in 1889 from the Virginia Theological Seminary. As the duties of the Presiding Bishop and the head of the National Council became increasingly onerous, the burdens of this diocese devolved increasingly upon Bishop Helfenstein, who, having for many years been closely associated as a co-worker and archdeacon with Bishop Murray, has carried on conscientiously and effectively the policies of his predecessor.

But the appraisal of leaders and workers now living belongs to



the historian of the future. Among those not heretofore mentioned who served for a longer or shorter time in the Diocese of Maryland who were elevated to the Episcopate were the following: Charles Clifton Penick, George W. Peterkin, Charles C. Grafton, Isaac Lea Nicholson, Charles R. Hale, Chauncey B. Brewster, Addison Ingle, Missionary Bishop of Hankow; Alfred Harding, John Poyntz Tyler, Charles Fiske, John D. LaMothe, Missionary Bishop of Hawaii; Philip Cook, H. P. Almon Abbott and Wyatt Brown. St. Michael and All Angels has given four of its rectors, and St. Paul's one rector and four assistants to this high office. A few of the names of those who have gone to their reward may be recalled, among them Dr. J. Houston Eccleston, the beloved and honored rector of Emmanuel; the gifted priest-musician, Dr. J. S. B. Hodges, who for thirty-five years was the rector of St. Paul's; the consecrated R. H. Paine, of Mt. Calvary, and Dean Arthur J. Rich, of Hannah More, and more recently William M. Dame, Peregrine Wroth, Hugh Birckhead and R. F. Humphries, also those faithful and devoted priests who served with such distinction in country parishes, W. H. H. Powers and Hobart Smith. Among the laity mention must be made of Irving and William Keyser, John Black, Samuel J. Hough, Edgar G. Miller and Edward Guest Gibson. There are scores of noble priests, laymen and Churchwomen whose names, for lack of time, may not be mentioned, but whose faithful stewardship is written on high.

## THE CORPORATION FOR THE RELIEF OF WIDOWS AND CHILDREN OF CLERGYMEN

*By Walter Herbert Stowe*

### I. INTRODUCTION

THE Corporation for the Relief of Widows and Children of Clergymen has a special interest for American churchmen because of the part which it played in the organization of the American Church after the War of Independence. One hundred and fifty years ago, May 11, 1784, the members of the Corporation assembled in Christ Church, New Brunswick, New Jersey, to discuss the Corporation's affairs. Advantage was taken of the presence of clergy from New York, New Jersey and Pennsylvania, together with a few laymen, to devise measures for the re-organization of the colonial Church. From that meeting went forth the call which resulted in the holding of the first General Convention and the subsequent adoption of the Constitution and the Book of Common Prayer of the American Church.

### II. BEFORE THE REVOLUTION

It is not commonly known that the clergy of the Church of England serving in the Middle Colonies of New York, New Jersey and Pennsylvania gathered together in voluntary conventions practically every year from 1760 until the outbreak of the Revolutionary War. In 1765, for example, a convention convened at Perth Amboy, New Jersey, October 3, addressed an exceedingly forceful letter to the Secretary of the Venerable Society (the usual designation for the Society for the Propagation of the Gospel in Foreign Parts), urging the immediate consecration of a bishop for the colonies. The letter is signed by Myles Cooper as president and eleven other clergy: Richard Charlton, John Ogilvie, Isaac Browne, Colin Campbell, Samuel Auchmuty, Samuel Cooke, Thomas B. Chandler, Samuel Seabury, Robert McKean, Andrew Morton, and Leonard Cutting.<sup>1</sup>

<sup>1</sup>S. P. G. Records, Letter No. 314; *Letters and Reports of Missionaries*. Copies now in the Library of Congress and the Libraries of Rutgers University and Christ Church Parish, New Brunswick, New Jersey. (Hereafter referred to as S. P. G. Records.)

These voluntary conventions, frequently held, with their opportunities for discussing common problems, for training in self-government and corporate action, made possible the initiation of the Corporation for the Relief of Widows and Children of the Clergy. Dr. Smith explains its origin as follows:

"The distressed circumstances, in which the Episcopal Clergy in the more northern provinces of America, (and especially the Missionaries in the service of the Society for the Propagation of the Gospel in foreign parts,) have too frequently been obliged to leave their families, had long been matter of discouragement to many from entering into the ministry of our Church, as well as of regret to pious and worthy members thereof.

"After sundry overtures, from time to time, it was at length resolved, at a meeting of the Clergy at Elizabethtown, in New Jersey, October, 1767, to appoint a committee to frame some plan of provision for the distressed widows and children of such of our Clergy as should die in narrow or necessitous circumstances. The committee were the Reverend Dr. Smith, Provost of the College of Philadelphia, the Reverend Dr. Auchmuty, Rector of Trinity Church, the Reverend Dr. Cooper, President of King's College, both of New York, and the Reverend Mr. Cooke, Missionary in Monmouth county, New Jersey.

"We met at Perth Amboy, May 12, 1768; and drew up a plan, and draughts of a Charter to be solicited by the Members of the committee in each of the three provinces of New York, New Jersey and Pennsylvania, that there might be a body corporate, in whichever of these provinces we might have occasion to meet."<sup>2</sup>

The clergy were determined to press the project to a successful conclusion, for (according to a hitherto unpublished letter to the S. P. G.<sup>3</sup>), at a second voluntary convention held in New Brunswick, in the province of New Jersey, October 12, 1768, at which were present the Reverend Dr. Chandler, President, and the Reverend Messrs. William Thomson, Inglis, Cutting, Viets, Odell, Beardsley, Beach, Ayers, Frazer, Dr. Smith, Dr. Auchmuty, Dr. Cooper, Charlton, Browne, Preston, Cooke, Seabury and Barton, it was resolved: "That the following letter, and a copy of the Paper therein referred to, be transmitted by the President of this Convention, to the Rev-

<sup>2</sup>From the Preface to Dr. Wm. Smith's Book, containing the New York Charter, Dr. Smith's Sermon, and informative appendices (page 387), now in the possession of Dr. E. C. Chorley, Editor of the Historical Magazine of the Episcopal Church. (Hereafter referred to as Dr. Smith's Book.)

<sup>3</sup>S. P. G. Records, Irrelevant Material, #315-8. Copies now in the Library of Congress, Washington, and the Libraries of Rutgers College and Christ Church Parish, New Brunswick, New Jersey. Letter No. 315. (Hereafter referred to as S. P. G. Records.)



erend Dr. Burton, Secretary to the Hon. Society for the Propagation of the Gospel, etc., Viz:

"Reverend Sir:

"The Clergy of New Jersey and New York, with as many of their Brethren from Pennsylvania as could conveniently attend together with a Delegate from the Connecticut Convention, now met in New Brunswick, considering maturely the distressed Situation of many of the Widows and Children of the Episcopal Clergy in America, who, by reason of the smallness of their Income, are not only disabled from making any future Provision for their Families, but are scarcely able, with the greatest Economy to support them, with a decency becoming their Characters, even during their lives, have unanimously agreed upon the enclosed Scheme for their Relief, provided it meets with the Approbation of the Ven. Society.

"And as it is necessary, in particular, that the Fifth and Sixth Articles of the said Plan should obtain the approbation and consent of the Society, before it can be effectually carried into Execution, they humbly request that you, Reverend Sir, will be pleased in their Behalf, to solicit the approbation and concurrence of that venerable Body (respecting the said Two Articles), so that they may proceed in their intended Plan, with the Spirit and Application which are due to a design of such great Importance."

The letter is signed by Thomas B. Chandler as President of the Convention, and was read at the Committee in London January 16, 1769. The Fifth and Sixth articles, upon which stress is laid, refer to the Society's *financial* cooperation.

While awaiting a reply from the Venerable Society in England, two persons were appointed in each province to solicit the charters. Dr. Auchmuty and Dr. Cooper for New York; Mr. Cooke and Mr. Odell for New Jersey; Dr. Smith and Dr. Peters for Pennsylvania. They all testified to the readiness of the several governors to grant the charters.

Pennsylvania's Charter was obtained first, February 7, 1769, from Governor John Penn; New Jersey's was next, March 29, 1769, from Governor Franklin; New York's Charter was delayed by the illness and death of Sir Henry Moore, but was granted September 29th, 1769, by Lieutenant Governor Colden.

The Charters granted in Pennsylvania and New Jersey were in every article the same as the New York Charter. The names of the persons incorporated were the same in all of them, and stood in the same order, except that the names of those who were of the council for each province stood first in the charter granted for that particular

province. The names of the clerical members were placed in the charters according to seniority of degree among those having a doctor's degree, and after them according to seniority of priest's orders.<sup>4</sup>

Mr. Wallace, in his excellent "Historical Sketch" of 1870, surmises but is not certain that Dr. Smith of Philadelphia was the prime mover in the plan; that he borrowed the idea from the existing Presbyterian Corporation and had the assistance of that Corporation's leading member—Francis Allison; that Benjamin Franklin had something to do with it; and that Dr. Richard Price, a non-conformist minister of England and the most eminent authority on annuities and actuarial principles of the day, may have examined this particular colonial scheme.

Of all this there can be no doubt. Not only had Dr. Smith been traveling in England and Scotland in 1762-3-4, during which the subject of annuities was receiving public attention, but he tells us in his sermon in so many words that "everything relative to this design, from the beginning, has passed through my hands, assisted by a few others, appointed for that purpose."<sup>5</sup> We are safe in saying that this statement errs on the side of modesty. Like the chairman of a typical committee of today, he probably did most of the work. On the very same page of the sermon, he appends a footnote as follows: "Many of all persuasions have expressed their hearty wishes for the success of the design; and I am particularly bound to acknowledge the very ready assistance received from a worthy friend of mine, (my colleague the Reverend Dr. Allison, Vice-Provost of the College of Philadelphia) who was a leading member of the corporation for the relief of widows and children of Presbyterians; and who communicated to me not only several useful papers, but likewise whatever remarks he thought might enable us to improve our plan, on the experience of any difficulties or deficiencies that had occurred in the execution of theirs."<sup>6</sup>

Also, as an appendix in Dr. Smith's Book<sup>7</sup>, is given in full, covering two and one-half printed pages, "Remarks on the Scheme of the Corporation for the Relief of the Widows and Children of Clergymen, in the Communion of the Church of England in America; drawn up by Dr. Price, at the request of Dr. Franklin, and by him transmitted to the Corporation." Dr. Price proceeds to analyze the plan in the light of his knowledge and of the mortality experience of ministers in Scotland. In brief, his opinion was that the annuity to be granted should be only four and not five times the annual payment as the colonial corporation proposed. Some doubts already entertained on

<sup>4</sup>*Dr. Smith's Book*, p. 394.

<sup>5</sup>*Ibid.*, p. 417.

<sup>6</sup>*Ibid.*

<sup>7</sup>*Ibid.*, pp. 427-430.

this score and now confirmed by Dr. Price's opinion explain probably the zeal of the contributors in seeking outside gifts from the laity in which they were so successful. And this success obviated the need of either reducing the amount of the promised annuity or of increasing the payments of the contributors.

The answer of the S. P. G. to the Corporation's application for assistance must have been encouraging. Their answer, addressed to Dr. Smith, signed by the Secretary, the Reverend Dr. Burton, was as follows: "That as a mark of their earnest desire to forward so benevolent an undertaking, they willingly charge themselves with an annual contribution of Twenty Pounds Sterling to the scheme for each of the provinces of New York, New Jersey and Pennsylvania; that is, Sixty Pounds Sterling per annum in the whole; for which the treasurer of the Corporation for the Relief of the Widows, etc., may draw on the treasurer to the Society, for Propagating the Gospel, commencing from the time that the charters should be obtained, and the subscriptions of the Clergy themselves take place here."<sup>8</sup>

The first meeting of the newly chartered Corporation fell on October 3, 1769, and started in Burlington, New Jersey, but ended in Philadelphia on October 10th, adjournment to the latter place being necessary to secure a majority of the members of the Corporation for the enactment of Fundamental Rules.

Those who attended the first meeting were as follows:

Hon. John Penn, Esq., Lieutenant-Governor of Pennsylvania; Hon. James Hamilton, Esq; Benjamin Chew, Esq., Attorney-General of Pennsylvania; James Tilghman, Esq; Charles Read, Esq.; Frederick Smythe, Esq., Chief Justice of New Jersey; Joseph Galloway, Esq., Speaker of the Assembly of Pennsylvania; Alexander Stedman, Esq.; John Ross, Esq.; Richard Hockley, Esq.; Samuel Johnson, Esq.; Thomas Willing, Esq., one of the Judges of the Supreme Court of Pennsylvania; John Swift, Esq.; Samuel Powel, Esq.; Francis Hopkinson, Esq.; Dr. John Kearsley, Esq.; Daniel Coxe, Esq., of Trenton, New Jersey; John Lawrence, Esq., Mayor of Burlington, New Jersey; Rev. William Smith, D. D.; Rev. Samuel Auchmuty, D. D.; Rev. Thomas Bradbury Chandler, D. D.; Rev. Myles Cooper, LL. D.; Clerks: Rev. William Currie, Rev. Richard Charlton, Rev. George Craig, Rev. Samuel Cooke, Rev. Thomas Barton, Rev. William Thompson, Rev. Jacob Duche, Rev. Leonard Cutting, Rev. Alexander Murray, Rev. Jonathan Odell, Rev. Samuel Magaw, Rev. John Andrews, Rev. Abraham Beach, Rev. William Ayres, Rev. William Frazer, Rev. Henry Muhlenburg.

<sup>8</sup>*Dr. Smith's Book*, p. 394.

It had been agreed that there should be an anniversary sermon before the Corporation; and that each of the clerical members should preach in turn according to the order in which their names stood in the charters. This regulation fittingly required Dr. Smith to preach the first sermon, and he rose to his opportunity magnificently in Christ Church, Philadelphia. Dr. Smith postulates the Doctrine of Stewardship and Benevolence and proves it under the Divine Justice and Judgment of the Old Testament. He then expounds its progressive revelation and culmination in the Divine Love as revealed by and in Jesus Christ in the New Testament, and as applied by the apostolic writers. His exposition of the Pauline triad of Faith, Hope and Love is very fine. Then he drives home his application to the needs of the day with vigor and persuasive power. By any test it was an effective sermon. It produced in that very day's collection for the infant Corporation £40, 0s., 6d., and its subsequent printing and wide distribution influenced generous gifts for years afterwards.

The following year Dr. Smith received a letter from the Reverend Thomas Wharton, Rector of St. Michael's, in Bridgetown, Barbadoes (about 2,000 miles from New York), "setting forth that he had been favored with a copy of Dr. Smith's sermon, delivered the preceding year, at the first meeting of the corporation, which Mr. Wharton was pleased to say, 'carried with it such arguments as made him desirous of offering something more than empty praise to so meritorious a design, and that he proposed to set a collection on foot in the island of Barbadoes for the benefit of the charity.'"<sup>9</sup> He was as good as his word, and on May 23, 1772, sent the sum of £190, 9s., 8d. Sterling, which represented £248, 2s., 10d. in Barbadoes currency, and this produced in Pennsylvania money £304, 15s., 6d. The Pennsylvania pound appears to have been worth about \$2 2/3 or \$2.66. Thus the Barbadoes collection was about \$810.00.<sup>10</sup>

Mr. Wallace could find no list of these generous contributors and thought that "the names of the contributors are probably lost to us forever."<sup>11</sup> Fortunately they are not lost, for Dr. Smith records them in the appendices of his book.<sup>12</sup>

Dr. Smith tells us that after dining together, the members of the corporation proceeded to frame fundamental Laws and that they had the diligent, expert assistance of "the Gentlemen of the Law," who "deserve to be held in grateful remembrance by the Clergy."<sup>13</sup>

The keen interest and generous gifts of the laity were from the

<sup>9</sup>*Dr. Smith's Book*, page 426.

<sup>10</sup>*Ibid*, pp. 426, 427.

<sup>11</sup>Wallace, "*Hist. Sketch*," p. 34.

<sup>12</sup>*Dr. Smith's Book*, pp. 434, 435.

<sup>13</sup>*Ibid*, p. 421.

first encouraging. Distinguished laymen of the day attended the first meeting, and Francis Hopkinson was the first treasurer of the Pennsylvania Corporation.

The Fundamental Laws adopted at that first meeting are still in substance the laws of the New Jersey Corporation. The eldest Mr. Binney's summary of their character is classic:<sup>14</sup>

"They allowed of one mode of contribution only, by annual payments to the corporation of either eight, sixteen, or twenty-four dollars, at the option of the clergyman contributing; and it stipulated to give relief to his surviving widow and children, and to either if there were not both descriptions of survivors, according to one uniform rule. The clergyman was bound to make his payment regularly in each year during his life, and to make fifteen annual contributions certainly, to entitle his widow and children to the largest rate of relief, namely, if he left a widow only, to an annuity of five-fold the amount of the annual payment during her widowhood, and if she married again, to one-half of the quintuple annuity for her life; if he left both widow and children, the annuity was divided between them—one-third to the widow, as aforesaid, and two-thirds of it to the children for thirteen years; if he left a widow and one child, the annuity was divided between the widow and child—one-half to the widow, as aforesaid, and the other half to the child for thirteen years; and if he left a child or children and no widow, the child or children took the whole annuity for the term of thirteen years. If the clergyman paid any number less than five annual contributions, his widow and children were entitled only to ten per cent per annum on the amount of his contributions, for thirteen years; and if he paid five or more, and less than fifteen annual contributions, they were entitled to only half the amount of the full annuity, until the amount of the half retained by the Corporation, added to the five or more payments made by the deceased, without computing interest, should, together, make a sum equal to fifteen annual payments, at which time the full annuity became payable."

Letters were sent to the Archbishop of Canterbury, the Most Reverend Frederick Cornwallis, to the Archbishop of York, and to the Right Reverend Richard Terrick, Bishop of London. The Archbishop of Canterbury replied cordially and gave them his blessing; the Archbishop of York does not appear to have replied at all; and the Bishop of London, under whose jurisdiction the Church in the colonies had been placed from the beginning, not only replied cordially with his blessing, but sent them twenty pounds in good hard cash.

<sup>14</sup>Wallace, p. 24.



The *second* meeting, that of 1770, was held in New York and Dr. Auchmuty, Rector of Trinity Church, preached the annual sermon. The total benefactions and gifts for the two years 1769 and 1770 amounted to £784, 11s., 1d. Of this amount, the congregation of Trinity Church contributed £140, 11s., 3d. at the annual meeting on October 2nd.

The *third* meeting, 1771, took place in Perth Amboy, New Jersey, and Dr. Chandler preached the sermon in St. Peter's Church. The congregation contributed £30, 3s., 2d., indicating that then as now more money was to be found in New York and Pennsylvania than in New Jersey. The total receipts for the year 1771 were £323, 16s., 1d. Considerably more attention was paid the temporal authorities in those days than now, for we find an address of welcome authorized for presentation to the new governor of New York—Governor Tryon.

The *fourth* meeting, October 8, 1772, was addressed by the president of the corporation, Dr. Peters, in his own parish church (Christ Church), Philadelphia, and a collection of £120, 3s., 4d. added to the corporation's resources. The total collected in 1772 (including the sum of £304, 15s., 6d. in Pennsylvania money from Barbadoes), amounted to the large sum of £751, 4s., 9d.

The *fifth* meeting, October 5th, 1773, in New York, was addressed again by Dr. Peters, who preached "the same sermon which he had preached (but not printed) the former year at Philadelphia" due to the illness of the appointed preacher, Mr. Reading of Apoquinimick, Pennsylvania. The congregation of Trinity Church responded with a collection of £92, 16s., 8d., which sum, added to the others received for the year, made a grand total of £591, 11s., 11d. for 1773.

The Corporation's balance sheet<sup>15</sup> at the end of 1773 stood as follows:

Total received 1769 & 1770.....	£ 784	11	1
" " " 1771.....	£ 323	16	1
" " " 1772.....	£ 751	4	9
" " " 1773.....	£ 591	11	11
Grand Total first five years.....	£2451	3	10

This sum was distributed among the respective treasurers as follows:<sup>16</sup>

<sup>15</sup>*Dr. Smith's Book*, p. 438.

<sup>16</sup>Note concerning exchange and value of colonial pound: *Dr. Smith's Book* has a foot note, p. 431, as follows: "The current money in these provinces being of different value, the several articles are reduced into the currency of New Jersey and Pennsylvania, where a Spanish milled dollar of seventeen penny-weight and six grains, passes for seven shillings and six pence; but in New York for eight shillings."

A British pound sterling appears to have been worth about one hundred sixty per

Jacob LeRoy, Esq., Treas. for New York..	£ 788	0	5
Rev. Dr. Chandler, Treas. for New Jersey.	£ 204	3	5
Samuel Powell, Esq., Treas. for Penna....	£1353	13	10
<hr/>			
Total Stock, December 30, 1773....	£2345	17	8
Balance expended by the Treasurers in paying accounts of printers, etc.:			
Treas. for New York.....	£40	10	6
Treas. for New Jersey.....	£14	8	8
Treas. for Pennsylvania.....	£48	13	6
<hr/>			
Total expended as above.....	£ 103	12	8
Expenses for 1773.....	£ 1	13	6
<hr/>			
Total Stock and Expenses.....	£2451	3	10

The *sixth* meeting occurred in Elizabeth-town, New Jersey, the first Wednesday after the Feast of St. Michael, 1774. From the beginning the members had been energetic in securing gifts to the corporation over and above the contributions of the members. This determination was strengthened by Dr. Price's analysis of 1773, and probably explains the following entry on the minutes of 1774:<sup>17</sup>

"Resolved, That this Corporation ought humbly to solicit a grant of a quantity of land from HIS MAJESTY, for the further support of this charitable institution; that they think such a grant could be advantageously located in Canada, on the far side of the Ohio, near or adjoining the western boundary of Pennsylvania, and that the following gentlemen, viz.,

The Right Honorable the Earl of Sterling, the Honorable Mr. Chief Justice Smith, and the Rev. Dr. Chandler, of New Jersey; Goldsborough Banyar and James Duane, Esqs., with the Rev. Dr. Auchmuty, of New York; and the Hon. James Hamilton and Benjamin Chew, Esq., with the Rev. Dr. Smith of Pennsylvania,

Be and they are hereby nominated a committee, with powers to locate the lands, determine the proper quantity to be prayed for, and also to prepare and send home the petition at such time as they may think proper. *And it is the opinion of this board that such application should be speedily made.*

The time was too short before the Revolution for anything to come of this endeavor, but it casts an interesting light upon the loyalty

*cent of a Pennsylvania colonial pound, although the rate varied; in 1772, it was 57½%; in 1773, 68%. That is to say, in 1771, £60 sterling produced £96 Penna. money; in 1772, the same amount of sterling produced £94 10s; and in 1773, £101 5s Pennsylvania money. A Pennsylvania pound appears to have been worth about \$2 2/3 (\$2.66). A British pound sterling produced 160% in dollars, or \$4.856.*

<sup>17</sup>Wallace, p. 37.

of the members of the Corporation to the King's Government and upon the prevailing state of mind among them which indicated that such a thing as revolution was unlikely.

In October, 1774, the Corporation's balance sheet appears to have been as follows:<sup>18</sup>

For Pennsylvania.....	£1411	6.	10.
For New York.....	£1006	7.	8¾.
For New Jersey.....	£ 232	6.	8.
	<hr/>		
	£2650	1.	2¾.

This made in Pennsylvania currency £2572, 12s., 10d., or about \$6,860 at the rate of \$2.66 to the Pennsylvania pound. Certainly this was a most creditable showing for the first six years of the Corporation's history.

The meeting of 1775, properly the *seventh*, was held in Philadelphia, but the minutes were lost in the confusion of the war. The entry of payments in October, 1775, indicated that the contributors, who numbered twenty-seven in 1771, had decreased to four. Most of the clergy were harried out of the land. Dr. Chandler, the treasurer for New Jersey, went to England, and Dr. Peters—the first president and generous benefactor in the amount of £200—died July 10, 1776, six days after the Declaration of Independence was set forth.

Without a corporate head for nearly ten years, without a treasurer for New Jersey, with so few contributors, and no meetings held all through the war, it appeared that this noble endeavor was dead beyond recall. But, under the Providence of God, a faithful remnant remained, of whom Abraham Beach, of New Brunswick, New Jersey, Drs. William Smith and William White of Philadelphia were the chief.

### III. AFTER THE REVOLUTION

Some time following Cornwallis' surrender at Yorktown, October 19, 1781, and the Treaty of Peace, formally ending the Revolutionary War, September 3, 1783, the Reverend Abraham Beach of New Brunswick opened a correspondence with the Reverend Dr. William White of Philadelphia in which the hope was expressed "that the members of the Episcopal Church in this country would interest themselves in its behalf, would endeavor to introduce Order and uniformity into it, and provide for a succession in the Ministry."<sup>19</sup>

The first meeting of the Corporation for the Relief of Widows and Children of Clergymen since 1775 resulted from this correspondence

<sup>18</sup>Wallace, p. 38.

<sup>19</sup>Perry, Wm. S., "History of the American Episcopal Church," Vol. II., p. 6.



on May 11, 1784, in New Brunswick, New Jersey. The clergy and laity who attended were: the Reverend Drs. White of Christ Church and Magaw of St. Paul's, Philadelphia, and the Reverend Messrs. Beach (New Brunswick), Bloomer (Jamaica, L. I.), Frazer (Trenton), Ogden (Asst. Trinity, New York), Blackwell (Asst. Christ Church, Philadelphia), Bowden, Benjamin Moore (Asst. Trinity, New York), and Thomas Moore (St. George's, South Hempstead, New York); and, of the laity, Messrs. James Parker, John Stevens, Richard Stevens, John Dennis, Esq., and Colonels Hoyt and Furman.

A committee of correspondence was appointed "for the purpose of forming a continental representation of the Episcopal Church and for the better management of the concerns of the said Church."<sup>20</sup>

Another committee consisting of the Rev. Messrs. Beach, Bloomer, and Benjamin Moore was appointed to attend the Trinity convocation of the Connecticut clergy, "for the purpose of soliciting their concurrence . . . in such measures as may be deemed conducive to the union and prosperity of the Episcopal Church in the States of America."

They also determined to procure a larger meeting of the Corporation on Tuesday, the 5th of October following, at New York.

This meeting accordingly took place; Dr. Smith was chosen chairman and the Rev. Benjamin Moore (afterwards Bishop of New York), secretary. A committee of three clerical and three lay members was appointed "to examine into the affairs of this Corporation since the last meeting at Philadelphia . . . in the year 1775, and to report thereon as soon as may be." Drs. Smith, White and Provoost were the clerical members; Messrs. Duane, Peters and Livingston, the lay members. The next day, Wednesday, October 6th, the members of the Corporation attended service in St. Paul's Chapel, where Dr. Magaw of Philadelphia preached.

On the 8th the Committee was ready to report and recommended that the changes occasioned by the conditions resulting from the war be made in the charters. These included applications for revisions to the Legislatures of New York, New Jersey and Pennsylvania, deleting the supervisory powers of the Archbishops of Canterbury and York and the Bishop of London, and transferring them to the Governor, Chancellor, and Chief Justice of the State of New York, or any two of them, and the Governor, Chief Justice and Attorney General of the states of Pennsylvania and New Jersey, respectively, or any two of them; and that the title of the Corporation be changed to read: "*The Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the United States of America.*"

<sup>20</sup>Perry, Wm. S., "*History of the American Episcopal Church*," Vol. II., p. 6.

The Committee also recommended that the Corporation proceed to the necessary business including the election of officers, election of new members and the consideration of the financial condition of the Corporation.

These recommendations were accepted. Twenty-nine new members were added to the list and among them such distinguished laymen as Alexander Hamilton, John Jay, Robert R. and Walter Livingston, John Stevens and Morgan Lewis of New York; John Rutherford and Joshua Maddox Wallace of New Jersey; Robert and Gouverneur Morris, Jasper Yeates, and Matthew Clarkson of Pennsylvania.

Dr. Smith, very fittingly in view of his outstanding part in organizing the Corporation, was elected president; and Benjamin Moore, secretary. Three treasurers were elected; for New York, John Alsop; for New Jersey, Joshua Maddox Wallace; and for Pennsylvania, Samuel Powel was re-elected.

The finances were in varying degrees of soundness. New Jersey's whole fund of £232 6s. 8d. was lost. There was some dispute with the New York treasurer (Mr. LeRoy) because of complications of interest and Continental paper money. A settlement was finally made acceptable to both parties for £1237 10s. 7¾d. Mr. Powel of Pennsylvania came forward with £2795 10s. 6d. for that State, a splendid record of thirteen years in a most trying time.

The Corporation began its post-Revolutionary career with the balance sheet as follows:

The Fund in Pennsylvania.....	£2795	10s.	6d.
The Fund in New York.....	£1237	10s.	7¾d.
The Fund in New Jersey.....	£ 18	14s.	3d.
This represented dues from Rev. Messrs. Blackwell, Frazer, Beach and Odell, 1775 to 1784.			

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In 1784, therefore, the total capital of  
the Corporation was about..... £4051    5s.   4¾d.

At \$2.66 per pound, this would represent about \$10,800.00, a very tidy sum to have survived the rigors of the Revolutionary War.

From this time on, meetings were intermittent. The Fund grew steadily and it became increasingly evident that three independent corporations would be better than one. In 1786, Mr. James De Blez of New York bequeathed £400 to the Corporation. In 1789, Dr. Smith retired as president and Bishop White was elected to succeed him. In the same year, Mr. Andrew Doz of Pennsylvania left a share in his property (one-seventh) to the Corporation which produced eventually about \$4,000.00.

Finally, at the meeting in Trenton, May, 1796, it was decided that three distinct corporations should be formed and the funds divided. A committee consisting of Bishop White, Dr. Blackwell of Pennsylvania, Dr. Beach of New York, and Mr. Wallace of New Jersey, was appointed to effect a division of the funds. The principles to be applied in this delicate task are interesting:<sup>21</sup>

1. That an estimate should be made of all moneys contributed in the States respectively, whether by subscription or donation.

2. That an estimate should be made of all moneys contributed by corporations, or by individuals not residing in any of the three States.

3. That an exact statement of the funds of the present Corporation should be made, from which it might be ascertained how far they fell short of the sums which had been received.

4. That a new fund should be raised in each State by a demand on the present aggregate fund, in a ratio compounded of a right to one-third of what should appear on Article 2, and to a share in what should appear on Article 1, proportioned to the moneys which had been contributed in each State, whether by subscription or by donation.

It appears to have taken almost ten years to bring this to pass. At the final meeting in Philadelphia, November 27, 1806, the committee reported that the whole fund consisted of \$26,485.00, and that it should be divided as follows:

To the separate corporation in New York.....	\$11,806.
To the " " " " " Pennsylvania.....	10,390.
" " " " " New Jersey.....	4,289.
<hr/>	
Total to be divided.....	\$26,485.

Abraham Beach, now Assistant Rector of Trinity Church, New York, having left New Brunswick for that post in 1784, was the only survivor of the original corporators of 1769. Bishop White had been elected to membership in 1772. Robert Blackwell had been elected in 1773 while a missionary in New Jersey. Later he served as a chaplain in the Continental Army; and from 1781 to 1811, was Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia. Wallace, distinguished layman of Burlington, New Jersey, had been elected at the first meeting in New York, after the war, in 1784.

Appreciating the importance of what they were doing, the members of the committee executed a paper, signed and recorded as a perpetual record and counsel,<sup>22</sup> as follows:

<sup>21</sup>Wallace, p. 47.

<sup>22</sup>*Ibid.*, p. 48.

Philadelphia, November 27th, 1806.

"We the subscribers, having this day ratified a plan of division of the fund of the Corporation for the Relief of the Widows and Children of Clergymen of the Protestant Episcopal Church in the United States of America, embrace the opportunity of recording our unanimous opinion, intending to deliver the same to the members of the said corporation in the States in which we respectively reside, that it will be incumbent on the contemplated corporations in the distinct States to continue their respective funds on the general principles on which the aggregate fund was established, and especially to keep in view the principle that contributions duly paid, agreeably to the fundamental laws, are the price of the purchase of an annuity, *which should be rendered as secure as the nature of human affairs will permit*, and that in regard not only to former but also to future contributors, the aggregate corporation having pledged themselves, and as far as they could, their successors, to that effect.

Wm. White,  
Abm. Beach,  
Robert Blackwell,  
J. M. Wallace.

As we have recorded above the names of the clergy and laity who attended the first meeting of the Corporation in 1769, it seems fitting that we should record here also the names of those who, twenty-two in number, signed the act of dissolution of the old Corporation. They were:

*For Pennsylvania:* The Rt. Rev. Wm. White, D. D., the Rev. Robt. Blackwell, D. D., the Rev. Joseph Pilmore, D. D., the Rev. James Abercrombie, D. D., the Rev. Joseph Hutchins, the Rev. Joseph Clarkson, Edward Tilghman, Esq., the Hon. Richard Peters, the Hon. John D. Coxe, Gen. Francis Gurney, Matthew Clarkson, Esq., Tench Coxe, Esq., James Ash, Esq., Benjamin Smith Barton, M. D.

*For New York:* The Rt. Rev. Benjamin Moore, D. D., the Rt. Rev. Saml. Provoost, D. D., the Rev. Abraham Beach, D. D., Richard Channing Moore, D. D., the Rev. William Hammel.

*For New Jersey:* The Rev. Chas. H. Wharton, D. D., Joshua Maddox Wallace, Esq., William Coxe, Esq.

#### IV. SINCE THE DIVISION

The history of this "Venerable" Corporation after 1806 is the history of *three* corporations and will require three separate histories too long to be related here. A word of summary concerning each must suffice.

The Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York

was incorporated March 23, 1798. This was amended February 14, 1816, to permit relief to widows and children of clergymen who had removed from the State of New York after five annual contributions. The division of the original colonial Corporation's funds in 1806 had allotted \$11,806 to the New York Corporation as its working capital. This had increased to \$151,200 in 1872 and at the end of 1932 amounted to over \$500,000. The number of contributors has been limited to a total of 250. All contributors enrolled before 1929 pay \$8 per year; all new contributors since 1929 pay \$12 per year. The fixed annuity to the widow and/or children of a clergyman who has paid fifteen annual contributions is \$100; the dividends add about \$90 to this; making the total annuity at present about \$190 per year.

The New Jersey Corporation has retained the Fundamental Laws of 1769 with comparatively minor changes. Incorporated as an independent corporation in the State of New Jersey, December 2, 1807, the Laws were amended June 4, 1888, and again on June 7 and November 8, 1926. From the \$4,289 apportioned to it in 1806 on the dissolution of the original corporation, its resources have grown to more than \$200,000; and for \$8 per year it promises an annuity, after fifteen payments, of \$100 per year to the widow and/or children of a clerical member, together with additional dividends making another \$100 per year, or a total annuity of \$200 per year.

The Pennsylvania Corporation, after twenty-five years' experience as an independent corporation operating under essentially the same Fundamental Laws as the original corporation, found that the clergy were not seeking the benefits of the corporation as they should. Consequently, in 1835, the Fundamental Laws were altered along the lines of an insurance company. This has accomplished the desired results and a policy in the Corporation is much coveted by every clergyman in the State of Pennsylvania who has any sense of responsibility to his dependents. The rates are exceedingly low and the refunds to the policyholders while living are most generous. The total assets of the Pennsylvania Corporation are today, even in depression times, over two million (\$2,000,000) dollars.

One rises from the study of the history of this "Venerable" Corporation with a feeling of gratitude to God and its early members for the high purpose which animated them and for their fidelity to that purpose. One receives a strengthened conviction that disinterested aims and faithful service in their fulfillment cannot be permanently defeated. Wars and tumults and panics and depressions come and go, but somehow under the Providence of God the Corporation in its original form or in its offspring has survived to do the work appointed it. May it continue to do so!



## LAWS RELATING TO THE EARLY COLONIAL CHURCH IN VIRGINIA

FROM VOLUME I, HENING'S STATUTES AT LARGE

*Compiled by William A. R. Goodwin.*

THE Virginia Colony, which was established at Jamestown in 1607, had its origin in the avowed desire to extend the dominion of the English crown and the dominant influence of the English Church. In these fundamental motives it differed radically from the purposes which prompted the early colonizations in northern New England, where, in general, the Church of England had to fight for its footing.

The Virginia settlers left old England with chartered sanctions from King and Council and with the formal commission of the Church of England, evidenced by services of blessing held upon their departure and the commission of the Archbishop of Canterbury appointing Robert Hunt, of Reculver in Kent, as the official Chaplain of the Colony.

The Royal Charter "relating to the First Settlement of Virginia," dated April 10th, 1606, emphasizes the place which the Christian religion as held and taught by the Church of England should have in the life and conduct of the Colony.

The Preamble of the Charter, Section III, states:

We greatly commending, and graciously accepting of, their desires for the furtherance of so noble a work, which may, by the providence of Almighty God, hereafter tend to the glory of his divine Majesty, in propagating of Christian religion to such people, as yet live in darkness and miserable ignorance of the true knowledge and worship of God, and may in time bring the infidels and savages, living in those parts, to human civility, and to a settled and quiet government; Do by these our letters pattents, graciously accept of, and agree to, their humble and well intended desires. (Henning's Statutes at Large. Page 58.)

In the same Charter, among the Articles, Instructions and Orders "sett down and established by us," the Charter says:—

. . . And wee doe specially ordaine, charge, and require, the said presidents and counsellors, and the ministers of the said several colonies respectively, within their several limits and precincts, that they, with all diligence, care, and respect, doe provide, that the true word, and service of God and Christian faith be preached, planted, and used, not only within every of the said colonies, and plantations, but alsoe as much as they may amongst the salvage people which doe or shall adjoine unto them, or border upon them, according to the doctrine, rights, and religion now professed and established within our realme of England, and that they shall not suffer any person, or persons to withdrawe any of the subjects or people inhabiting, or which shall inhabit within any of the said several colonies and plantations from the same, or from their due allegiance, unto us, our heires and successors, as their immediate soveraigne under God. (Pages 68-69.)

In this Charter the following instruction is given relative to christianizing the Indians:—

. . . And wee doe hereby determine and ordaine, that every person and persons being our subjects of every the said collonies and plantations shall from time to time well entreate those salvages in those parts, and use all good meanes to draw the salvages and heathen people of the said several places, and of the territories and countries adjoining to the true service and knowledge of God, and that all just, kind and charitable courses, shall be holden with such of them as shall conforme themselves to any good and sociable traffique and dealing with the subjects of us, our heires and successors, which shall be planted there, whereby they may be the sooner drawne to the true knowledge of God, and the obedience of us, our heires, and successors. (Page 74.)

Their first act upon landing on Virginia soil was to hold a service of thanksgiving at Cape Henry. They then proceeded up the Powhatan River, which was renamed the James in honor of their patron King, and landed on May 13, 1607, at a point which they named Jamestown. There another service of thanksgiving was held and on the Third Sunday after Trinity the Holy Communion was celebrated.

Captain John Smith wrote:—

"I well remember wee did hang an awning (which is an old saile) to three or foure trees, to shadow us from the Sunne, our walles were railes of wood, our seates unhewed trees, till we cut planks; our Pulpit a bar of wood nailed to two neighbouring trees; in foule weather we shifted into an old rotten tent; for we had few better, and this came by way

of advantage for new. . . . Wee had daily Common Prayer morning and evening, every Sunday two Sermons, and every three months the holy communion, till our minister died (the Rev. Mr. Hunt): but our prayers daily, with an homily on Sundaies, we continued two or three years after, till more Preachers came."\*

On July 30, 1619, the first representative Legislative Assembly held in the new world met in the Church at Jamestown, where:—

"Sir George Yeardley, the Governor, being sett downe in his accustomed place, those of the Counsel of Estate sate next to him on both handes, except onely the Secretary (John Pory), then appointed Speaker, who sate right before him; John Twine, clerke of the General Assembly, being placed next the Speaker; and Thomas Peirse, the Sergeant, standing at the barre, to be ready for any service the Assembly should command him. But forasmuche as men's affaires doe little prosper where God's service is neglected, all the Burgesses took their places in the Quire till a prayer was said by Mr. (Richard) Bucke, the minister, that it would please God to guard and sanctifie all our proceedings to his owne glory and the good of this Plantation."†

It is of interest to note that the first seven laws enacted by the Assembly were laws governing the Church and Christian conduct in Virginia.

These and subsequent laws of similar import are to be found scattered through the thirteen volumes of Hening's Statutes at Large. These volumes, while not rare, are not generally easily accessible. Therefore, it has been thought that a useful purpose would be served by collecting these laws and publishing them consecutively as is here done. The laws presented in this article are all taken from Volume I of Hening, and cover the period from 1619 to 1660.

The ancient spelling has been used, except that the double small *f* has been replaced by the *F* as in the original, and the abbreviation *ye* is replaced by *the*, as *ye* was so intended and was so pronounced.

The page numbers following each Act refer to pages in Hening's Statutes at Large.

The Laws are as follows:—

#### LAWS AND ORDERS

#### CONCLUDED ON BY THE GENERAL ASSEMBLY, MARCH THE 5TH, 1623-4.

- I. THAT there shall be in every plantation, where the people use to meete for the worship of God, a house or roome sequestred

\*Smith, *Works* (Arber's ed.) 958.

†Virginia State Senate Doc. (extra) 1874, 9-32.

for that purpose, and not to be for any temporal use whatsoever, and a place empaled in, sequestered only to the buryal of the dead. (Pages 122, 123.)

- II. That whosoever shall absente himselfe from divine service any Sunday without an allowable excuse shall forfeite a pound of tobacco, and he that absenteth himselfe a month shall forfeit 50 lb. of tobacco. (Page 123.)
- III. That there be an uniformity in our church as neere as may be to the canons in England; both in substance and circumstance, and that all persons yeild readie obedience unto them under paine of censure. (Page 123.)
- IV. That the 22d of March\* be yeerly solemnized as holliday, and all other hollidays (except when they fall two together) betwixt the feast of the annuntiation of the blessed virgin and St. Michael the archangell, then only the first to be observed by reason of our necessities. (Page 123.)
- V. That no minister be absent from his church above two months in all the yeare upon penalty of forfeiting halfe his means, and whosoever shall absent above fowre months in the year shall forfeit his whole means and cure. (Pages 123, 124.)
- VI. That whosoever shall disparage a minister without bringing sufficient prooffe to justify his reports whereby the mindes of his parishioners may be alienated from him, and his ministry prove the less effectual by their prejudication, shall not only pay 500 lb. waight of tobacco but also aske the minister so wronged forgiveness publickly in the congregation. (Page 124.)
- VII. That no man dispose of any of his tobacco before the minister be satisfied, upon pain of forfeiture double his part of the minister's means, and one man of every plantation to collect his means out of the first and best tobacco and corn. (Page 124.)
- XIX. The proclamations for swearing and drunkenness sett out by the governor and counsell are confirmed by this Assembly; and it is further ordered that the churchwardens shall be sworne to present them to the commanders of every plantation and that the forfeitures shall be collected by them to be for publike uses. (Page 126.)

### THE GENERAL ASSEMBLY

HOLDEN THE 16TH DAY OF OCTOBER, 1629

#### ACT VII

IT is ordered that there bee an especiall care taken by all commanders and others that the people doe repaire to their churches on

*\*This was in commemoration of the escape of the colony from entire extirpation by the fatal massacre of the Indians on the 22d of March, 1622. See Burk's Hist. Virg., Vol. 1, p. 240.*

the Saboth day, and to see that the penalty of one pound of tobacco for every time of absence and 50 pound for every months absence sett downe in the act of the Generall Assembly 1623, be levyed and the delinquents to pay the same, as alsoe to see that the Saboth day be not ordinarily profaned by workeing in any imployments or by iourneying from place to place. (Page 144.)

#### ACT IX

IT is thought fitt that all those that worke in the ground of what qualitie or condition soever, shall pay tithes to the ministers. (Page 144.)

### THE GENERAL ASSEMBLY

HOLDEN THE 24TH MARCH, ANNO DOMINI 1629-30

#### ACT I

IT is ordered, That all ministers residing and beeing, or who hereafter shall reside and bee within this colony, shall conforme themselves in all things according to the cannons of the church of England. And if there shall bee any that, after notice given, shall refuse for to conforme himselfe, hee shall undergoe such censure, as by the said cannons in such cases is provided for such delinquent. And that all acts formerly made concerning ministers shall stand in force, and bee duly observed and kept. (Page 149.)

### A GRAND ASSEMBLY

HOLDEN AT JAMES CITY THE 21ST OF FEBRUARY, 1631-2

#### ACT I

The 24th day of February was enacted this following Order for the Mynisters.

IT is ordered, That there bee a uniformitie throughout this colony both in substance and circumstance to the cannons and constitution of the church of England as neere as may bee and that every person yeald readie obedience unto them uppon penaltie of the paynes and forfeitures in that case appoynted. (Page 155.)

#### ACT II

THAT the statutes for comminge to church every Sunday and holydays bee duly executed. That is to say; that the church-wardens doe levy one shilling for every tyme of any person's absence from the church havinge no lawfull or reasonable excuse to bee absent. And for due execution hereof the Governor and Councell together with the burgisses of this grand assembly doe in Gods name earnestlie require and chardge all commanders, captaynes and church-wardens



that they shall endeavour themselves to the uttermost of their knowledge that the due and true execution hereof may be done and had through this colony, as they will answer before God for such evils and plagues wherewith Almighty God may justlie punish his people for neglectinge this good and wholesome lawe. (Page 155.)

## ACT III

IT is ordered, That as many of the mynisters as convenientlie may, and one of the church-wardens at least, of every parish be present yearlie at midsomer quarter cort holden on the first day of June; and their to make their presentments uppon oath, together with a register of all burials, christenings, & marriages, as likewise their accounts of all levyes, collections and disbursements as have beene or fallen out in their tymes concerninge the church affayres. And further that they choose church-wardens at the feast of Easter yearlie. (Page 155.)

## ACT IV

And it is further ordered and thought expedient, according to a former order made, by the governor and councell that all church-wardens shall take this oath and that it bee admynistered before those that are of the commission for mounthlie courts, viz.

"YOU shall sweare that you shall make presentments of all such persons as shall lead a prophayne or ungodlie life, of such as shall be common swearers, drunkards or blasphemers, that shall ordinarilie profane the saboth dayes or contemne Gods holy word or sacraments. You shall also present all adulterers or fornicators, or such as shall abuse their neighbors by slandering tale carryinge or back biting, or that shall not behave themselves orderlie and soberlie in the church during devyne service. Likewise they shall present such maysters and mistrisses as shall be delinquent in the catechisinge the youth and ignorant persons. So helpe yow God!" (Page 156.)

## ACT V

NOE man shall disparage a mynister whereby the myndes of his parishioners may be alienated from him and his mynistrie prove less effectuell upon payne of severe censure of the governor and counsell. (Page 156.)

## ACT VI

NO mynister shall celebrate matrimony betweene any persons without a facultie or lycense graunted by the Governor, except the baynes of matrimony have been first published three severall Sundays or holydays in the time of devyne service in the parish churches where the sayd persons dwell accordinge to the booke of common prayer, neither shall any mynister under any pretense whatsoever ioyn any persons soe licensed in marriage at any unseasonable tymes but only betweene the howers of eight and twelve in the forenoon, nor when banes are thrice asked, and no lycense in that respect necessarie, before the parents or guardians of the parties to be married beinge under

the age of twenty and one years, shall either personally or by sufficient testimony signifie unto him their consents given to the said marriage. (Page 156.)

#### ACT VII

EVERY mynister in this colony havinge cure of soules shall preach one sermon every sunday in the yeare, having no lawful impediment, and yf the mynisters shall neglect their charge by unnecessary absence or otherwise the church wardens are to present it. But because in this colony the places of their cure are in many places far distant, It is thought fitt that the mynisters doe soe divide their turnes as by joynt agreement of the parishioners they should be desired. (Page 157.)

#### ACT VIII

IT is also thought fit, That upon every Sunday the mynister shall halfe an hower or more before evenenge prayer examine, catechise, and instruct the youth and ignorant persons of his parrish, in the ten commandments the articles of the beleife and in the Lord's prayer; and shall diligentlie heere, instruct and teach them the catechisme, sett forth in the booke of common prayer. And all fathers, mothers, maysters and mistrisses shall cause their children, servants or apprentizes which have not learned the catechisme to come to the church at the tyme appoynted, obedientlie to heare, and to be ordered by the mynister untill they have learned the same: And yf any of the sayd Fathers, mothers, maysters and mistrisses, children, servants or apprentizes, shall neglect their duties as the one sorte in not causinge them to come and the other in refusinge to learne as aforesayd, they shall be censured by the corts in those places holden. And this act to take beginninge at Easter next. (Page 157.)

#### ACT IX

WHEN any person is dangerouslie sicke in any parrish, the mynister havinge knowledge thereof shall resort unto him or her to instruct and comfort them in their distresse. (Pages 157, 158.)

#### ACT X

IN every parrish church within this colony shall be kept by the mynister a booke wherein shall be written the day and yeare of every christeninge, weddinge, and buriall. (Page 158.)

#### ACT XI

MYNISTERS shall not give themselves to excesse in drinkinge, or riott, spendinge their tyme idellye by day or night, playinge at dice, cards, or any other unlawfull game; but at all tymes convenient they shall heare or reade somewhat of the holy scriptures, or shall occupie themselves with some other honest study or exercise, alwayes doinge the thinges which shall apperteyne to honesty, and endeavour to profitt the church of God, always havinge in mynd that they ought

to excell all others in puritie of life, and should be examples to the people to live well and christianlie. (Page 158.)

## ACT XII

IN every parish church where sacraments are to be admynistered within this colony, the holi communion shall be admynistred by the mynister thrice in the yeare, whereof the feast of Easter to be one. (Page 158.)

## ACT XIII

AND all preachinge, admynistringe of the communion, and mariages shall be done in the church except in cases of necessitie. (Page 158.)

## ACT XIV

The 24th of February was enacted this followinge Order for the Mynisters, viz:

THE governor and counsell togeather with the burgisses in this present grand assembly, uppon the petition of the mynisters within this colony, have taken into theire consideration by what way theire might be a sufficient meanes allowed unto the said mynisters for theire better subsistence and encouragement in their mynistrie; and thereuppon have ordeyned and enacted that there shall be payd unto the sayd mynisters the former allowance of 10 lb. of tobaccoe and a bushell of corne, in such manner as formerlie hath beene done; and because of the lowe rates of tobacco at this present It is further graunted and ordered, that theire shal be likewise due to the mynisters from the first day of March next ensuinge the 20th calfe, the 20th kidd of goates, and the 20th pigge, throughout all plantations within this colony; and that theire may arise no difficultie nor controversie in the payment of this new allowance of meanes, It is thought fitt and ordered, That where any parishioners shall not have the complete number of 20 calves, kidds or piggs then the number which hath fallen att the feast of Easter shal be prayd and rated betweene the mynisters and one or more of his parishioners, and the 20th part thereof allowed to the mynister proportionably; but yf it fall out the number of calves, kidds or piggs arise to twenty then the owner is to choose five out of the sayd number and the mynister to make his choyse in the sixt place, and it is thought fitt that the owners keepe the sayd calves, kidds, or piggs untill the tyme that they bee weaneable, that is to say, for calves the owner to keepe them 7 weekes, and kidds likewise 7 weeks and piggs a month. And the parishioners are to give notice to the mynisters when they shall fetch theire calves, kidds, or piggs that be due unto them. And this act to continue in force, untill the next meetinge of the grand assembly, at which tyme theire may fall out just cause of alteration either by the advancement of tobacco or some other meanes, for that formerlie the ancient allowance of 10 lb. of tobacco and a bushell of corne hath beene a sufficient proportion for theire maynteynance in their callinge.

It is likewise ordered, That the mynister shall have these petty duties as followeth, viz:

Imprimis.	For Marriage	2	0
	for Christeninge	0	0
	for Churchinge	1	0
	for Buryinge	1	0

It is ordered, That uppon the 25th day of October if it be not Sunday, and then the day followinge, the church-wardens shall give notice to the parishioners that they bringe in the dutie of 10 lb. of tobacco for the mynisters unto a place to be appoynted within that plantation by the sayd church-wardens, and that the mynister bee warned to be there or appoynt some other to receive the same. And it is likewise ordered, That the dutie of a bushell of corne be brought in uppon the 19th day of December to the place appoynted within that plantation by the mynister. And no planter or parishioner may neglect the bringinge of the tobacco, or corne uppon the penalty that yf any make default they shall forfeit double the quantitie of the tobacco and corne to be levied by distresse by authoritie from the commander; and likewise, by distresse, all arrearages of tobaccoe and corne due to the mynisters as duties shall or may be recovered by virtue of this order of this assembly. And yf the church-wardens shall fayle in the execution of their office hereby inioyned then the commander shall take order that it be levied by distresse out of the church-wardens' goods and chattells. (Pages 159, 160.)

#### ACT XV

IT is ordeyned and enacted that in all such places where any churches are wantinge, or decayed, the inhabitants shall be tyed to contribute towards the buildinge of a church, or repayringe any decayed church, the commissioners, together with the mynisters, church-wardens and chiefe of the parish to appoynt both the most convenient place for all parts to assemble together, and also to hire and procure any workeman, and order such necessities as are requisite to be done in such workes. This they are to effect before the feast of the nativite of our Saviour Christ, or else the sayd commissioners, yf they be deficient in their duties, to forfeit 50£ in money, to be employed as the whole bodie of the Assembly shall dispose.

And it is ordered in like manner, That there be a certayne portion of ground appoynted out, and impaled or fenced in (uppon penalty of twenty Marques) to be for the buriall of the dead. (Pages 160, 161.)

\* \* \*

#### ACT XVIII

IT is ordered, that all the counsell and burgisses of the assembly shall, in the morninge, be present at devine service, in the roome where they sitt, at the third beatinge of the drum, an hower after sun rise, uppon the penaltie of one shillinge to the benefitt of the marshall at James Citty; and yf any shall absent himselfe from the assembly, to pay 2s 6d to the same use; and yf any shall after neglect, to be fined by the whole bodie of the assembly. And this act to con-

tinue in force untill the assembly shall see cause to revoke it. (Page 162.)

\* \* \*

#### ACT XXXI

AND the lawes of England agaynst drunkards are thought fitt, to be published and dulle put in execution, that is to say, for every offence to pay five shillings to the hands of the church wardens, and further as is conteyned in the statutes of the 4th of kinge James and the 5th chapter. (Page 167.)

#### ACT XXXII

AND it is thought fitt, That whosoever shall sweare an oath shall pay for every oath one shilling, as is ordeyned by the statute, &c. (Page 167.)

\* \* \*

#### ACT LI

ALL men that are fittinge to beare armes, shall bringe their peices to the church uppon payne of every effence, yf the mayster allow not thereof to pay 2 lb. of tobacco, to be disposed by the church-wardens, who shall levy it by distresse, and the servants to be punished. (Page 174.)

At a GRAND ASSEMBLY, holden at James Citty the 4th day of September, 1632, the following acts were reenacted with slight verbal changes which are of no material consequence. These Acts are, therefore, here referred to by Act, number, and page reference, but are not here reprinted. The acts reenacted are as follows:

Act I.	Page 180 Hening.
Act II.	Page 180 Hening.
Act III.	Page 180 Hening.
Act IV.	Page 181 Hening.
Act V.	Page 181 Hening.
Act VI.	Page 181 Hening.
Act VII.	Pages 181, 182, Hening.
Act VIII.	Page 182 Hening.
Act IX.	Page 182 Hening.
Act X.	Pages 182, 183, Hening.
Act XI.	Page 183 Hening.
Act XII.	Page 183 Hening.
Act XIII.	Page 183 Hening. Slightly altered from Act XIII, p. 158.
Act XIV.	Pages 183, 184, Hening. Slightly altered from Act XIV, p. 159.
Act XV.	Pages 184, 185, Hening. Slightly altered from Act XIV, p. 159.
Act XVI.	Pages 184, 185, Hening. Slightly altered from Act XIV, p. 160.
Act XVII.	Page 185 Hening.
Act XLV.	Page 198 Hening.



A  
GRAND ASSEMBLY

HOLDEN AT JAMES CITY THE FIRST DAY OF FEBRUARY, 1632-3

ACT II

AN ACT CONCERNINGE MYNISTERS' ALLOWANCE

THE whole bodie of the Assembly takinge into their consideration the allowance of the twentyeth calves, kidds, and piggs graunted unto the Mynisters in the 14th act in the Assembly holden on the 4th day of September last past, and made to endure for the terme of one whole yeare, then next ensuinge, for the better encouragement of the mynisters in their callinge, have thought fitt to continew the sayd 14th act in all parts and respects, untill the sessions of the next Assembly. (Page 207.)

ACT III

CONCERNINGE the payment of the dutie of 10 lb. tobacco to the mynisters appoynted by the 16th act of the Assembly holden the 4th day of September last past, It is thought fitt, That the sayd act be repealed so farr forth as concerneth the bringinge in of the sayd 10 lb. of tobacco unto appoynted places for that purpose; and in all other poynts to continue and remayne in full force and strength. And it is further ordered by the Assembly, That the sayd dutie of ten pounds of tobacco be payd to such whome the mynister shall appoynt at the severall stores aforesaid, before any other tobacco of any man's cropp be disposed of. (Page 207.)

ACT IV

AN ACT THAT THE MYNISTERS APPOYNT DEACONS IN REMOATE PLACES  
TO READ COMMON PRAYER

In such places where the extent of the cure of any mynister is so large that he cannot be present himselfe on the Saboth dayes and other holydays, It is thought fitt, That they appoynt and allow mayntenance for deacons where any havinge taken orders can be found for the readinge common prayer in their absence. (Page 208.)

ACTS

MADE BY THE  
GRAND ASSEMBLY

HOLDEN AT JAMES CITY, THE 21ST AUGUST, 1633

ACT XIII

AN ACT TO REPEALE THE ALLOWANCE OF THE 20TH CALFE, KIDD, OR  
PIGGE, TO THE MYNISTERS

WHEREAS by the Assembly held on the first day of February, 1632, the act intituled "An act concerninge the Mynisters' allowance,"

is onlie to continew untill the session of this present Assembly, It is now thought fitt, That the said act be fully repealed, voyd, and of none effect untill it shall be fittinge to re-establish the sayd act. And for such mynisters as have not this yeare, for the tyme past, taken the sayd tythes of the 20th calfe, kidd, or pigge, It is also ordered, That the composition which they have made for the same, shall be paid unto the said mynisters this ensuinge cropp, at the tyme when there tobacco and corne is due unto them. (Page 220.)

ATT A  
GRAND ASSEMBLY

6TH JANUARY, 1639—SR. FRANCIS WYATT, GOV.

ACT VII

HOW public charges and impositions is to be paid, vizt. ministers 10 lb. per poll to maintain himself, clk. and sexton; muster master gen'l. 3 lb.; capt. of the fort and ten guards, 3 lb. Two lbs. to be raised next year, to build a new fort at Point Comfort and 2 lb. more to build a state house. (Page 226.)

ACT XVIII

PLACES to be paled in to bury the dead in. (Page 227.)

ACT XX

CHURCH wardens to present to monthly courts, and the court is to inflict punishments if within their cognizance. (Page 227.)

ACT XXV

CHISKIACK to be a parish. (Page 228.)

ACT XXXII

LAWNS Creek made a parish. (Page 229.)

AT A  
GRAND ASSEMBLIE

HOLDEN AT JAMES CITY THE SECOND DAY OF MARCH, 1642-3

WHEREAS . . . . And for preventing all mistakes & pretenses, which may arise from misinterpretation or ignorance of the law's in force, It is therefore thought fitt, and accordingly enacted by the Governour, Council & Burgesses of this Grand Assembly and the authority acts and lawes of all former Assemblies be from repealed & made void. Such onely excepted, which are hereafter mentioned as followeth (vizt.)

## ACT I

IN the first place Be it enacted for the advancement of God's glorie and the weale publike, that these orders & constitutions hereafter following concerninge the Church government be and remaine in full power, force & vertue.

That there be a vestrie held in each parish, for the makeing of the leavies and assessments for such uses as are requisite & necessary for the repairing of the churches, &c. and that there be yearly chosen two or more churchwardens in every parish.

That: That the most sufficient and selected men be chosen and joyned to the minister and churchwardens to be of that Vestrie.

That: That there be a yearly meeting of the ministers & churchwardens before the comander & com'rs. of every county court in nature of a visitation according to the orders & constitutions of the church of England, which is there usually held every yeare after Christma's. [sic]

That: That there be an oath administered to the churchwardens that they deliver in a true presentment in writing of such misdemeanors as to their knowledge have been comitted the year before, whilst they have been churchwardens, namely, swearing, prophaning God's name, and his holy Sabboths, abuseing his holy word and commandments, contemning his holy sacraments or any thing belonging to his service or worship.

That: If any person or persons of what degree or conditions soever shall abuse themselves with the high & foule offences of adultery, whoredome or fornication or with the loathsome sinne of drunkennes in the abuse of God's creatures, of those and every those to make a true presentment. (Page 240.)

That: That the luttargie of the church of England for the administration of the word & sacrament, be duely performed according to the booke of common prayer, allowed by his Ma'tie & confirmed by consent of parliament.

That: That the churchwardens shall likewise at that time deliver upon their oaths a true account of all leavies, collections & disbursements as have been in their time concerning church affairs whereby all things concerning the same may be fairely carryed, And all collections so made to be paid by the churchwardens, according to the order for the ministers duties, & brought to the place appointed by the churchwardens for the time being.

That: That there be a true & perfect register kept in a booke & yearly presented at the said visitation of all weddings, christenings & burials and that the clerke of every parish shall present to the comander of every monethly court a list of all weddings, christenings & burials within their parish the present moneth.

That there be no marriage solemnized unless by a license under the signett from the Governour, or the banes lawfully published in the parish or parishes where both parties do inhabite.

That: That the said meeting or visitation be after the coming in of the new churchwardens & going out of the old, And that the old churchwardens be not discharged until they have given upp their presentment as aforesaid.

That: That there be a place sett out and allotted for the buriall of the dead in everie plantation according to the appointment of the commander & minister of the place.

That: That every minister have his clark and also sexton, for the keeping cleane of the churches, & other services in the absence of the ministers according to the cannons of the church of England, & his or their meanes to be allowed by the parishoners.

That all freemen that are hired servants shall pay their own tithes and duties are to be collected per pol for the country service.

It is also enacted & confirmed, by the authority aforesaid that the vestrie of evrie parish with the allowance of the comander & com'rs. of the county living & resideing within the said parish, or the vestrie alone in case of their non residence shall from henceforward have power, to elect and make choyce of their ministers, And he or they so elected by the commander and comr's. or by the vestrie in case of non residence as aforesaid to be recommended and presented to the said comander and com'rs. or vestrie alone, to the Governour & so by him admitted, Provided that it shall be lawfull for the Governour for the time being to elect and admit such a minister as he shall allow of in James-Citty parish, And in any parish where the Governour & his successors shall have a plantation provided he or they enjoy not that privilege but in one parish where he or they have such a plantation, And upon the neglect or misbecomeing behaviour of the ministers, or any of them, compl't. thereof being made by the vestrie, The Governour & Council are requested so to proceed against such minister or ministers by suspension or other punishment as they shall think fitt & the offence require. Removeall of such ministers to be left to the Grand Assembly.

Be it further enacted and confirmed for the releife of diverse poore people that have been of very long continuance in the country, and are disabled to labor by reason of sickness, lamenes or age, The vestrie of everie parish are hereby enjoyned upon the complaint of such poor & unable persons to give them a certificate to the com'rs. of the county where such poore shall reside to testifie their poverty which shall free them from all publique charges except the ministers' & parish duties.

*(To be Continued)*

## THE REVEREND ALEXANDER GARDEN

*By Edgar Legare Pennington*

### II.

#### GARDEN'S FIRST TWENTY YEARS IN CHARLES TOWN

ALEXANDER GARDEN was born in Scotland, about 1685. Educated at the University of Aberdeen, he received his Master of Arts degree. He conformed to the Church of England; and became curate of the famous Barking Church, near the Tower of London. In 1719, he was sent to Charles Town, and was elected rector of St. Philip's Church. From the start, he displayed the qualities best calculated to win popular esteem and affection and to stamp him as a leader in the province.

About the time of his arrival, the people of South Carolina, dissatisfied with the proprietary government, put themselves under the immediate protection of the King. Colonel Francis Nicholson was appointed provisional governor in 1720. Governor Nicholson's instructions contained provisions that he see that God Almighty be devoutly and duly served throughout his government, the Book of Common Prayer being read each Sunday and holy day, and the blessed sacrament administered according to the rites of the Church of England. He should see that the churches be kept properly and additional ones built as required; that a proper maintenance be provided for the minister and a convenient house and glebe furnished him. The minister was to be a member of the vestry. Likewise, the jurisdiction of the Lord Bishop of London was to be maintained, except for the collating of benefices, granting of marriage licenses, and probate of wills; they were reserved for the Governor. Nicholson was a very ardent Anglican. In the different provinces which he served, he was industrious in promoting the established Church of the mother country; and South Carolina was no exception. He aided in forming new parishes, in building churches, and in procuring clergymen.

From 1717 to 1723, the commissary of the Bishop of London in South Carolina was the Reverend William Tredwell Bull of St. John's, Colleton. He was highly regarded; and was known as a courteous,



exemplary, and diligent man. When he returned home, he carried with him testimonials of his good character and he was given a good English benefice in recognition of his services.<sup>1</sup> Mr. Bull had complained of the lack of missionaries in the field; the few in harness were overworked and compelled to go long distances. Their salaries were small and irregular. Besides, the unwillingness of the parishioners to yield full possession of the parish to the clergymen left them in doubt and suspense concerning their livings.<sup>2</sup>

When Mr. Garden reached Charles Town, the new brick Church of St. Philip's was still incomplete. On the 9th of December, 1720, the Assembly passed an act for finishing the building. An additional duty was laid on rum, brandy, spirits, and negroes imported for sale, so as to promote the work.<sup>3</sup> It is probable that the Church was not opened before 1727 or entirely completed until 1733.

The growing expenses of living had become a serious consideration. In 1722, the Assembly enacted a bill for advancing the salaries of the clergy. Under its terms, the rector of St. Philip's was due to receive £150 proclamation money, while the country clergy would receive £100. The ratio of the proclamation money to the pound sterling was roughly about four to five; therefore, Mr. Garden's stipend would amount to some £120 sterling and that of the other ministers would be about £80. The act further directed that parsonages be repaired at the expense of the parish; previously repairs had been done by the ministers or left undone. This law was the effect of Governor Nicholson's interest in the Church. The school was also the recipient of his good offices: he pledged that nothing in his power should be lacking for the promotion of the free school.

On the 10th of August, 1723, Commissary Bull forwarded to London an account of the Church in South Carolina and its clergy. That survey, which gives an authoritative picture of the current conditions, is of considerable value to the student of the period. The province was divided into thirteen parishes, which Mr. Bull proceeded to describe, along the line of the following synopsis.

# 1.

## ST. PHILIP'S, CHARLES TOWN

300-400 Christian families. A new Church, not entirely finished. "A large, regular, and beautiful building, exceeding any that are in his Majesty's dominions in America." Mr. Garden in charge—"a learned and pious divine, but of a

<sup>1</sup>Perry: *American Episcopal Church*, I., 385.

<sup>2</sup>Fulham MSS., S. C., #252; Stevens & Brown L. C. Trans.

<sup>3</sup>P. R. O., S. C., Board of Trade, VIII., f. 37; Public Records of S. C., XVIII., 22.

sickly and weak constitution." A grammar school under the Reverend Thomas Morritt, S. P. G., on an allowance of £30 sterling from the S. P. G. and £100 from the public treasury. The scholars pay three pounds per annum, proclamation money.

2.

## ST. JAMES, GOOSE CREEK

Sixteen miles from Charles Town. "A rich and populous parish." The Church "neat and regular," but not large. A handsome parsonage.

3.

## ST. ANDREW'S

Twelve miles from Charles Town. A "decent parsonage house" and glebe of twenty-five acres. A brick Church, being beautified, by £400 obtained from the public treasury and £500 by popular subscription.

4.

## ST. GEORGE'S

Twenty-eight miles from Charles Town. "A large and populous parish." A "handsome brick Church." A parsonage, and a glebe of 250 acres.

5.

## ST. JOHN'S

Twenty-five miles from Charles Town. "A large, populous, and rich parish." A "decent brick Church," lately adorned at the expense of the parishioners. A brick parsonage. A glebe of 300 acres.

6.

## ST. THOMAS'S

"A large and populous parish." Two churches. Two glebes. No parsonage. The rector lives in his own house. The money appropriated for building the parsonage is accruing interest.

7.

## ST. DENIS'S

French refugees, conforming to the Church of England.

8.

## CHRIST CHURCH

"A large parish, but poor." A timber Church. Thirteen miles from Charles Town. A parsonage, and glebe of 100 acres.

(All eight of the above are in Berkley county.)

9.

ST. JAMES'S, SANTEE  
(*Craven county.*)

Chiefly French refugees, conforming to the Church of England. About sixty miles from Charles Town. Parsonage, and glebe of nearly a thousand acres.

10.

KING GEORGE'S PARISH  
(*Craven county.*)

A new settlement, about ninety miles from Charles Town. The Assembly has appropriated £1000 and Governor Nicholson has given £100 to build a Church, which is not begun.

11.

ST. PAUL'S  
(*Colleton county.*)

"Sober, well inclined peopled, kind and obliging to their late minister, diligent in attending the word of God, and desirous of all good instruction." A brick Church, twenty miles from Charles Town. Too small; it is being enlarged. Glebe of seventy acres.

12.

ST. BARTHOLOMEW'S  
(*Colleton county.*)

Vacant since 1715. Depopulated by the Indian war. Few have returned. No Church or parsonage. Glebe of 300 acres.

13.

ST. HELEN'S  
(*Granville county.*)

No Church or parsonage. The Assembly allowed £1000 Carolina currency, and Governor Nicholson gave £100 towards building a Church. Depopulated by the Indian war. Many have returned.<sup>4</sup>

<sup>4</sup>Fulham MSS., S. C., #277-278; Stevens & Brown L. C. Trans.

Most of the parishes were filled by men sent over by the S. P. G. The white population in 1723 was about fourteen thousand; the coloured numbered some eighteen thousand.

Schools were by this time appearing in different parts of the province. More interest was taken in education by the people. We soon read of the Richard Beresford legacy in St. Thomas's Parish and the bequest of the Reverend Mr. Ludlam of Goose Creek. The latter left his estate of about £2000 to the S. P. G. for a school for the poor children of that parish.

When Mr. Bull went back to England, there was no commissary appointed till 1726. Then the choice fell upon the rector of St. Philip's; and Mr. Garden became commissary for North Carolina, South Carolina, and the Bahamas. Of all Bishop Gibson's commissaries, he proved the most energetic. He made a visitation almost every year. He examined the letters of orders and the licenses which his clergy held. He listened to complaints. He enforced the instructions he received from the Bishop with care and thoroughness. He transmitted accounts of his official proceedings to the Bishop of London, his chief, and to the Venerable Society. He was a fine disciplinarian, perhaps somewhat a stickler for formality. The serious view he took of his appointment is evinced by the way in which he sought to conduct trials with canonical form, the number of prosecutions which he undertook, and his efforts to rid the colony of unworthy and undesirable clergymen. When the Bishop of London sent him his commission, he forwarded instructions in Latin regarding the mode of proceeding against irregular clergymen within the American plantations;<sup>5</sup> and Mr. Garden obeyed his directions conscientiously.

The archives of the S. P. G. and of the Bishop of London contain many letters and reports, signed by the commissary. A reading of them assures us that little of any moment escaped his watchful eye.

On the 20th of October, 1730, Mr. Garden held the first convention of the South Carolina clergy at Charles Town. His annual visitation, as the occasion was called, became a regular institution, and proved an inspiration to the scattered missionaries while affording them an opportunity to discuss their problems. The visitations were held every year until Mr. Garden resigned; then they were known as the "annual meetings of the clergy." At the first gathering of this sort, a program was followed which served as a model for subsequent visitations. The sessions began with a public service, at which one of the clergy preached. Then the credentials of the various ministers were examined. In Mr. Garden's talk, the first meeting, he recommended due pastoral care and watchfulness over the respective

<sup>5</sup>*Fulham MSS., S. C., #290; Stevens & Brown L. C. Trans.*

flocks; he enjoined them to exert themselves with the utmost vigour and diligence against the growing infidelity of the age. He had a time for hearing complaints.

As supervisor of the Church and representative of the Bishop of London, Mr. Garden's duties threw him in contact with prominent laymen, government officials, the members of the Assembly, and the different vestries of the colony. He found that it was true that the parishes habitually postponed electing the missionaries sent to them by the S. P. G.; that in some cases, they had kept the ministers waiting for years, uncertain of their position, even though their behaviour and abilities were unquestioned. Thus the clergy were carrying on their activities under a heavy strain—a real hardship, since they usually had large families. Mr. Garden contended that all missionaries who had served one year should insist on being elected to their parishes or have the objections in writing.<sup>6</sup>

The local parish work did not suffer through Mr. Garden's wider range of interests. In 1728, St. Philip's received a legacy of over £428 sterling; and the rector, wardens, and vestrymen agreed that an organ should be purchased for the new brick Church. The Bishop of London was asked to secure the advice of the organist of his Cathedral, or some other capable person, in regard to the purchase.<sup>7</sup>

On the 31st day of July, 1736, John and Charles Wesley appeared in Charles Town. Charles was on his way back to England; he had resigned his missionary work with Oglethorpe in Frederica. John afterwards went back to Savannah. In the Journal of John Wesley, we find the new St. Philip's described—"of brick, but plastered over like stone. I believe it would contain three or four thousand persons." At the morning service which he attended, there were about three hundred present; about fifty were at the holy communion. There were several negroes in the congregation; and one of them told John Wesley that her old mistress had many times instructed her in the Christian religion, but she did not understand it. Mr. Garden treated the Wesleys with courtesy; and John noted in his Journal his indebtedness to the commissary. The two brothers were comparatively obscure men at that time.

In April, 1737, John Wesley paid another visit to Garden. It was during the annual visitation; and Wesley met the clergy and was deeply impressed. He declared that there was among them for several hours such a conversation on "Christ our Righteousness" as he had not heard at any visitation in England, or hardly on any other

<sup>6</sup>Fulham MSS., S. C., #131-132; Stevens & Brown L. C. Trans.

<sup>7</sup>Fulham MSS., S. C., #149; Stevens & Brown L. C. Trans.



occasion. He preached two days later at Pompion Chapel, where he had opportunity to contrast the responsiveness of the South Carolina congregation with the indifference of his Georgia audiences. "O how will even those men of Carolina, who come eight, ten, or twelve miles to hear the Gospel, rise in judgment against those who hear it not, when it is preached at their own doors!" He found the Indians and negroes eager for instruction. One of them told him that if there was any Church within five or six miles, he was so lame that he could not walk; "but I would crawl thither."

While in Charles Town, Wesley arranged to have published a hymnal—the first Anglican hymnal printed in America. The title-page reads:—"A Collection of Psalms and Hymns, printed by Lewis Timothy, 1737."

When John Wesley escaped from Georgia, after his trying experience there, he was befriended by Mr. Garden. He regarded the commissary's kindness with much gratitude.

In spite of poor health, Garden laboured assiduously to elevate the tone of his clergy and to promote the welfare of his parishioners. When fourteen ministers met for the annual visitation of 1739, he reported:—"I bless God they all appear at present to behave in their respective charges in a diligent and regular manner; nor do I know of anything amiss concerning any of them."<sup>8</sup>

From August to October, 1739, there was great mortality in Charles Town. Mr. Garden had sometimes as many as twelve funerals a day, and as many sick persons to visit. The Reverend Robert Small, of Christ Church, went to the town to assist him, only to die the following week.<sup>9</sup>

Another set-back was the insurrection of the negroes in the heart of the English settlement. The negroes marched about, plundering, burning houses, and murdering the defenceless. The planters had to go to Church armed. There were in the colony about forty thousand African slaves.<sup>10</sup>

Mr. Garden had advocated a fair deal for the negroes, and he had urged their religious instruction. The rebellion made much of his effort ineffective.

There seemed to be no end of calamities. In 1740, a bad fire broke out in Charles Town. So great was the suffering that a solemn fast was observed on the 28th of November. Collections were taken

<sup>8</sup>Fulham MSS., S. C., #265-266; Stevens & Brown L. C. Trans.

<sup>9</sup>Fulham MSS., N. C., S. C., Ga., #74; Stevens & Brown L. C. Trans.

<sup>10</sup>Winsor: *Narrative & Critical History*, V., 331.

for the distressed, and the churches even outside Charles Town contributed liberally. The wardens of St. Philip's handled the funds.

In that year, forty-five per cent. of the inhabitants of Carolina were Episcopalians. The Presbyterians, French, and other Protestants numbered forty-two-and-a-half percent. The Baptists were a tenth, and the Quakers were a fortieth of the population.

## MINUTES OF CONVENTIONS OF THE CLERGY OF CONNECTICUT FOR THE YEARS 1766, 1784, AND 1785

*From the Jarvis Papers*

*With Notes by the Editor*

THE printed Journals of the Conventions of the Diocese of Connecticut go back to the year 1792. So far as was known these were the earliest records of the Conventions. In examining the papers of the Reverend Abraham Jarvis, for very many years secretary of the diocese, and later Bishop, the Minutes of the Conventions for the years 1766, 1784, and 1785 have come to light. They are here presented in the form of the original records.

### Minutes of Convention of Clergy of Connecticut Held at Wallingford, Connecticut, May 28, 1766

May it please your Lordship,<sup>1</sup>

We the Clergy of the Chh. of England in Connecticut, in a voluntary Convention, beg leave with all Humility to recommend Mr. Abraham Beach, to Your Lordship, as a proper Candidate for Holy Orders.

He has been educated in Yale College in this Colony, has rec<sup>d</sup> a Degree of Master of Arts, and made as good proficiency in Learning as can be expected in this Country. He is well affected to the Constitution in Chh. and State, and is of full Age for Holy Orders: And if Your Lordship, upon Examination, finds him qualified for Holy Orders; we beg he may be admitted thereto.

We understand the Rev<sup>d</sup> Mr. Beach<sup>2</sup> will give him a Sufficient Title.

Next Convention to be at N. Haven on y<sup>d</sup> Wednesday in Oct.—

Mr. Newton to preach.<sup>3</sup>

Mr. Scovil if in case of failure.<sup>4</sup>

M. S. and Diblee<sup>5</sup> to go to the Jersey—

<sup>1</sup>The Bishop of London.

<sup>2</sup>Rev. John Beach of Newtown.

<sup>3</sup>Rev. Christopher Newton of Ripton.

<sup>4</sup>Rev. James Scovil of Waterbury.

<sup>5</sup>Rev. Ebenezer Diblee of Stamford.

## FRAGMENT

On the back of this paper is written:

1. Voted; That a Letter be wrote to the Bishop of London to acquaint him concerning the Conduct of y<sup>e</sup> Chhs. in these difficut times: and also concerning y<sup>e</sup> taking away Children from the God Fathers.

2. That we are very desirious to unite with y<sup>e</sup> Clergy of New Y. and y<sup>e</sup> Jersies.

**Minutes of Con: Held at New Milford Wed: Trin: Week, 1784**

At a Convention of the Clergy of the Church of England of Connecticut holden at New Milford June 8, 1784—at the Rev<sup>d</sup> Mr. Clarke's

Tuesday Even—Present

Rev<sup>d</sup> Messers Jer: Leaming  
Rich<sup>d</sup> Mansfield  
Roger Veits<sup>1</sup>  
A. Jarvis  
Rich<sup>d</sup> Clarke  
Gideon Bostwick  
J. R. Marshall—

This Convention open'd and Rev<sup>d</sup> Mr. Leaming was chosen president—Mr. Fog,<sup>2</sup> who was appointed at the last Con: to preach the Sermon before this Con: not being arrived, it was thot desirable in case of his Failure, to appoint a Preacher in his place. The Rev<sup>d</sup> Mr. L—g was accordingly chosen to preach the Sermon tomorrow, before the Con—

Mr. Jarvis was appointed to read prayers in the Morning, and if there a 2nd Sermon desired, to preach in the afternoon. (Insert—Mr. Jarvis being unwell, Mr. Bostwick read in the Mornng.)

Mr. Bostwick was appointed to read prayers—Afternoon—Mr. Moore preached & Mr. Bloomer read prayers.

The Committee appointed to carry into Execut<sup>n</sup> the Vote of Convent<sup>n</sup> at Wallingford in Jan<sup>y</sup> last, made th<sup>r</sup> Report to this Convent<sup>n</sup> of w<sup>t</sup> they had done and read the letter they had written to Dr. S—y,<sup>3</sup> whh was approved by the Conv: then the Conv: was adjourned by the Presid<sup>t</sup> to Wed:

Wed: Morn: Rev<sup>d</sup> Mr. Beach<sup>4</sup> from N. Jersey, and Rev<sup>d</sup> Mr. Bloomer<sup>5</sup> & Moore<sup>6</sup> from N. York, arrived, & joined this Convent<sup>n</sup>—which met, and proceeded to Church—after Mornng. Service, Notice was given that there would be Service

<sup>1</sup>Rev. Roger Veits (Yale) was born about 1737. He was missionary at Simsbury, Conn., from 1763 to 1783. During the Revolution he was imprisoned in Hartford jail and put in irons. He withdrew to Nova Scotia in 1784.

<sup>2</sup>Rev. Daniel Fogg (Harvard, 1764) was appointed to Pomfret in 1772.

<sup>3</sup>Samuel Seabury, who was in England seeking consecration.

<sup>4</sup>Rev. Abraham Beach.

<sup>5</sup>Rev. Joshua Bloomer, rector of Grace Church, Jamaica, Long Island.

<sup>6</sup>Rev. Benjamin Moore, then Assistant Minister of Trinity Parish, New York.

in the Afternoon & Sermon w<sup>d</sup> be prach'd by the Rev<sup>d</sup> Mr. Moore—

Wed: Even. Con: was opened, and the Thanks of the Con: was returned to Mr. L—g & Mr. Moore for their excell<sup>t</sup> Sermons this day delivered before them—

The Practice of the Candidates in constantly deliver<sup>g</sup> their own Compositions, when they read divine Service, was considered, & the conven: came to this Resolution—that they do not approve of the Candidates deliver<sup>g</sup> Sermons of their own compos: oftener than once in a Quarter of a Year, and that they be previously inspected & approved by a Clergyman—and further that this Con disapprove of the Candidates leaving the read<sup>g</sup> Desk in any part of the Service they perform in public—and that each Candidate be furnished with a Copy of this Resolution—

Convention adjourned by the President to Thursday Morn<sup>g</sup>.

Thursd: Convent: opened, and entered upon Business—

Messrs. Beach, Bloomer & Moore, as a Committee from a Convent<sup>n</sup><sup>7</sup> of the Clergy of Pennsylvania, N. Jersey, N. York, held at New Brunswick, to this Convention, communicated the purport of their particular Business, which was to invite this Con. to enter into a Correspondence with them, for the setting a Uniformity in y<sup>e</sup> Epis: Chh, & to meet them in a Convent<sup>n</sup> proposed to be holden at N. Y. on the Tuesday after the Feast of S. Michael.<sup>8</sup>

To whh this Con: agreed, and appointed Messr<sup>s</sup> L—g (Leaming), M—d (Mansfield) and J—v (Jarvis), the committee to form a Plan, for such Settlement, and to report the same to the Conven: that will be held at N. H. the Time of the Commencement in Septem<sup>r</sup>—

Then it was agreed to, that our next annual Conven: sh<sup>d</sup> be at the Rev<sup>d</sup> Bostwick in G. Barrington: and Mr. M—d was appointed to preach the Conven: Sermon: in case Mr. Fogg, and Mr. Dibble who stand the next Preachers by a former appointment sh<sup>d</sup> both fail in th<sup>r</sup> Attend—e And then this Conven: was adjourned by the President.

A. Jarvis,  
Secretary.

<sup>7</sup>In May, 1784, advantage was taken of a gathering of clergy in New Brunswick, N. J., to confer informally on the organization of the American Church. At this meeting it was determined to consider the matter further at a meeting to be held later in New York.

<sup>8</sup>The New York meeting was held in October, 1784, when Connecticut was represented by the Rev. John R. Marshall. At this meeting certain fundamental principles for the organization of the Church were drafted. Mr. Marshall reported that Connecticut "had taken measures for the obtaining of the Episcopate; that until their design . . . in that particular should be accomplished, they could do nothing; but that as soon as they should have succeeded, they would come forward with their Bishop, for the doing of what the general interests of the Church might require." (White. *Memoirs of the Church*, 2nd ed., p. 81.)



**Minutes of Convention Held at Middletown, August 2, 1785**

NOTE.—This was the first Convention attended by Samuel Seabury after his consecration as Bishop of Connecticut. The Minutes have not hitherto been published in their original form.

Aug<sup>t</sup> 2, 1785

At a Convent<sup>n</sup> of the Clergy of the Chh. of England at Middletown, present,

Rev<sup>d</sup> Mess<sup>rs</sup> Leaming<sup>1</sup>  
 Mansfield<sup>2</sup>  
 Scovil<sup>3</sup>  
 Andrews<sup>4</sup>  
 Hubbard<sup>5</sup>  
 Jarvis<sup>6</sup>  
 Bowden<sup>7</sup>  
 Clarke<sup>8</sup>  
 Bostwick<sup>9</sup>  
 Tyler<sup>10</sup>

Mess<sup>rs</sup> Ben: Moore from New York<sup>11</sup> & Mr. Parker<sup>12</sup> from Boston joined us.

The Conven. was opened and the Rev. M<sup>r</sup> Leaming was chosen president.

The right reve<sup>d</sup> Dr. S. Seabury attended upon this Con. and his Letters of Consec: being requested by the same; they were produced and read, whereby it appeared to this Con: that he hath been duly & canonically consecrated a Bishop by the Bishops of the Epis: Chh: in Scotland.

Aug<sup>t</sup> 3<sup>d</sup>

8 o. Clock A. M. Conven: met. after the Address of the Cler: to the Bishop was reconsidered by the Conven: & approved, the Clergy repaired to the Chh. and appointed 4 of their Body to return to the parsonage, & Mr. Jarvis, in the name of the Clergy, declared to the Bp. their Confirmat<sup>n</sup> of their former Election of him, & that they now acknowleg<sup>d</sup> & rec<sup>d</sup> him their Bp.

Then the Bp. return'd his Answ<sup>r</sup> of Acceptance & pro-

<sup>1</sup>Rev. Jeremiah Leaming.

<sup>2</sup>Rev. Richard Mansfield (Yale, 1745), missionary at Derby, Conn.

<sup>3</sup>Rev. James Scovil (Yale, 1757), missionary at Waterbury, Conn.

<sup>4</sup>Rev. Samuel Andrews (Yale), missionary at Wallingford, Conn.

<sup>5</sup>Rev. Bela Hubbard.

<sup>6</sup>Rev. Abraham Jarvis, Secretary of the Convention and later second Bishop of Connecticut.

<sup>7</sup>Rev. John Bowden, rector at Norwalk, Conn.

<sup>8</sup>Rev. Richard Samuel Clarke (Yale), missionary at New Milford, Conn.

<sup>9</sup>Rev. Gideon Bostwick (Yale, 1762), missionary at Great Barrington, Conn.

<sup>10</sup>Rev. John Tyler (Yale), missionary at Norwich, Conn.

<sup>11</sup>Rev. Benjamin Moore, later second Bishop of New York.

<sup>12</sup>Rev. Samuel Parker, rector of Trinity Church, Boston, Mass., and later Bishop of Massachusetts.

ceeded with them to the Chh—Being introduced into Chh. & seated in his Chair in the Altar. the Cler at the Rails; their address to him was read by Mr. Hubbard, after whh the Bp. read his Answer—and gave the Apostolical Blessing—then the Clergy retired to th<sup>r</sup> pews. And the Bp. began D. Service wh y<sup>e</sup> Litany, accord<sup>g</sup> to the Rubrick in the Office for Ordination of Deacons: The four follow<sup>g</sup> persons, Mess<sup>rs</sup> Vandyke, Shelton,<sup>13</sup> Baldwin,<sup>14</sup> of Connec. & Mr. Fergusson<sup>15</sup> of Maryland, being present to be admitted into the Order of Deacons—

The Litany being ended, Mr. Bowden read the first Commun<sup>a</sup> Service. The Bishop then read the Service, consecrated the Elements & administered the Bread, Mr. Bowden assisted by administering the Cup. The Commun<sup>a</sup> finished, the Bp. then proceeded to the Ordination. Mr. Jarvis officiated as ArchDeacon—after the Ordinat<sup>a</sup> a Sermon was preached by the Rev<sup>d</sup> Mr. Leaming.<sup>16</sup> The Congregat<sup>a</sup> was dismiss'd by the Bp.—from Chh. the Clergy preceded by the Bp returned to the parsonage. Mr. Jarvis by order of the Conven: gave the thanks of the same to Mr. Leaming for his Sermon delivered before them, with their desire of a copy of it to be printed.

The Bp. then dissolv'd the Convent<sup>a</sup>, & directed the Clergy to meet him at 5 o'clock in Convocation—They met accordingly, & the Convocat<sup>a</sup> was adjourned to the next Morn<sup>g</sup> Thursday 9 o'Clock—A. M.

Thursd<sup>y</sup> 4th—Met—at 11 o'clock A. M. went to Chh.

<sup>13</sup>Rev. Philo Shelton was born at Ripton, Connecticut, May 5, 1754, and graduated from Yale in 1775. He pursued his theological studies under the direction of the Rev. James Scovil of Waterbury, and during that time acted as lay reader. On February 24th, 1785, he was called to the three parishes of Fairfield, North Fairfield and Stratfield (now Bridgeport), with the stipulation that he should receive for his maintenance "one hundred pounds, lawful silver money, together with the use and improvement of a piece of land lying in Fairfield, at a place called the Round Hill, consisting of about 8 acres." (Sprague. *Annals of the American Pulpit*, Vol. V, pp. 349-352.) Mr. Shelton was several times a deputy to the General Convention, and served as secretary to the House of Bishops in 1811. He labored in the one sphere for forty years, and died February 22nd, 1825, aged seventy years. Bishop Brownell said of him: "For simplicity of character, amiable manners, unaffected piety, and a faithful devotion to the duties of his ministerial office, he has left an example by which all of his surviving brethren may profit, and which few of them can hope to surpass." (Beardsley. *History of the Episcopal Church in Connecticut*, Vol. II, pp. 256-7.)

<sup>14</sup>Ashbel Baldwin, who graduated from Yale in 1776, was born at Litchfield, Connecticut, March 7, 1757. After serving in the Continental Army, he became rector of St. Michael's, Litchfield, and in 1793 of Christ Church, Stratford, where he remained till 1824. Then he officiated from time to time in various places and retired in 1832. He died at Rochester, New York, in 1846, in his eighty-ninth year.

<sup>15</sup>Colin Ferguson was a native of Kent County, Maryland, where he was born December 8, 1751. He was educated at the University of Edinburgh, Scotland. In 1783 he became a professor in the Washington College, Maryland, and ten years later was elected principal. At his ordination he was licensed to "perform the office of a priest in the Church of Christ, particularly in St. Paul's parish, in Kent County, in the State of Maryland." He died March 10th, 1806, in his fifty-fifth year.

<sup>16</sup>This was the first ordination in the Protestant Episcopal Church in the United States of America.

Mr. Parker read prayers, and Mr. Moore preach<sup>d</sup> a Sermon. after which the Bp delivered a Charge to the Clergy—

P. M. Mr. Parker communicated to the Convocat<sup>n</sup> the purport of his Delegation from the Clergy in the State of Massachusetts; viz to collect the Sentiments of the Connec<sup>t</sup> Clergy in respect of Dr. Seabury's episcopal Consecrat<sup>n</sup>, the Regulat<sup>ns</sup> of his episcopal Jurisdict<sup>n</sup>, and their thots of connecting themselves with them, under his Episcopal Charge. The Clergy of Conn: expressed th<sup>r</sup> warmest Wishes for the Union & concurrence of th<sup>r</sup> Breth<sup>rn</sup> in Massachusetts und<sup>r</sup> Bp. Seabury—

Frid<sup>y</sup> 5th. After appointing Mr. Bowden, Mr. Parker & Mr. Jarvis as a Committee to consider of & make some Alterat<sup>ns</sup> in the Liturgy needful for the present Use of the Chh, the Convent<sup>n</sup> adjourned to meet ag<sup>n</sup> at New Haven in Sept<sup>r</sup>—

Sund<sup>y</sup> 7. Mr. Colin Ferguson was ordain'd priest, Mr. Parker, Mr. Bowden & Mr. Jarvis attended the Ordinat<sup>n</sup> as presbyters. Mr. Thom<sup>s</sup> Fitch Oliver,<sup>17</sup> from Providence, Rhode Island, was ordain'd Deacon on the same Day—

#### ORDER OF SERVICE

The following mem of the Order of Service is appended to the paper containing the Minutes of the Convention:

1. at 10. the Clerg: proceed to Chh.
2. 4 Cler: deputed to acquaint Bp. S. of y<sup>e</sup> of Cler: do now Confirm the form<sup>r</sup> Elect<sup>n</sup>—to recognize him as th<sup>r</sup> Bp.
3. 2 Cler: to return wh his answ<sup>r</sup> of Acceptance the other two follow after wh the Bp—
4. the presid<sup>t</sup> y<sup>e</sup> Add of y<sup>e</sup> Clergy at the Altar—
5. the Bp. return his Answ<sup>r</sup>—
6. The Cler:, kneeling receive the apostolic Bless<sup>t</sup>—
7. The Bp. proceed to the Litany.
8. Mr. Bowden read the first Commun<sup>n</sup> Service.
9. the Sermon.
10. the Offertory & Adminis<sup>tn</sup> by the Bp—
11. Ordinat<sup>n</sup>.

Then follows what is evidently the promise of Conformity made by the candidates for Ordination:

I N. M. do delare that the Book of Common Prayer, & Ordering of Bishops, Priests, & Deacons, of the Church of England, contains in it nothing contrary to the Word of God, & that it may lawfully be so used; & that I myself will,

<sup>17</sup>Thomas Fitch Oliver was born at Salem, Mass., in 1749 and graduated from Harvard in 1775. After serving as a Congregational minister at Pelham, Mass., he joined the Church and was a lay reader at St. John's, Providence, till the close of the War of the Revolution. In 1786 he became rector of St. Michael's, Marblehead, Mass., till 1791, when he went to Johnstown, N. Y. In 1795 he was elected rector of St. Thomas', Baltimore County, Maryland. He died there on January 25th, 1797, at the age of forty-eight.

so far as shall be consistent with the alteration necessary to be made on account of the civil constitutions of the State in which I shall live, use the form in the said book prescribed, in Public prayer, & administration of the Sacraments, and none other, unless in Obedience to competent ecclesiastical Authority; And I do make & subscribe this declaration willingly & *ex animo* & in the presence of Alm. God do promise to observe it faithfully.

M. S. record of the Address of the Clergy of Connecticut presented to Bishop Samuel Seabury at the Convention of the Clergy held at Middletown, Connecticut, August 3rd, 1785; together with the reply of the Bishop to the same. (Jarvis Papers.)

TO THE RIGHT REVER<sup>D</sup> FATHER IN GOD SAMUEL BY DIVINE  
PROVIDENCE BISHOP OF CONNECTICUT

THE ADDRESS OF THE EPISCOPAL CLERGY OF THE STATE OF  
CONNECTICUT IN CONVENTION ASSEMBLED

Rev<sup>d</sup> Father We the Subscribers for ourselves & other Presbyters of the Chh of England embrace with pleasure this early opportunity of congratulating you on your safe return to your native country & on the accomplishment of that arduous enterprise in whh at our desire you engaged.

Devoutly do we adore & reverently thank the great head of the Chh that he has been pleased to preserve you thro' a long & dangerous voyage, that he has crowned your endeavours with success & now at last permits us to enjoy, under you, the long & ardently desired blessing of a pure valid & free Episcopacy. A Blessing which we receive as the precious gift of God himself; & humbly hope that the work which he has so auspiciously begun he will confirm and prosper, & make it a real benefit to our Church not only in this State, but in all the American States in general by uniting them in doctrine, discipline, & worship; by supporting the cause of Christianity against all its opposers, & by promoting piety, peace, concord & mutual affection among all denominations of Christians— Whatever can be done by us, for the promotion of so good a work, shall be done with united attention, & the exertion of our best abilities—& as you are now, by our voluntary & united Suffrages, signified first to you, at New York in April, 1783, by the Rev<sup>d</sup> Mr. Jarvis, & now ratified & Confirmed in this present Convention, elected Bp. of that branch of the Catholic & Apostolical Church in Connecticut, to which we belong, We, in the presence of Almighty God, declare to the world that we do unanimously & voluntarily accept, & receive & recognize you to be our Bishop, Supreme in the government & administration of all Ecclesiastical Offices in our Church.

And we do solemnly engage to render you all that re-

spect, duty & submission, which we believe do belong & are due to your high office: & which as we understand, were given by the Presbyters to their Bishops in the Primitive Church, while in her native purity, she was unconnected with, & uncontrolled by any secular power.

The Experience of many years had convinced the whole body of the clergy, & many of the Laymembers of our Communion, of the necessity there was of resident bishops among us. Fully & publicly was our cause pleaded, & by such arguments as must have carried conviction to the minds of all candid & liberal. they were however, for reasons which we unable to assign, neglected by our superiors in England. Many of those arguments had been drawn from our being members in the national Church, & Subjects of the British Government. These of course lost their force, upon the separation of this country from great Britian, by the late peace. Our case thereby became more desperate, & our spiritual necessities much increased. Filial affection induced us still to place confidence in our parent Church & country, whose Liberal benevolence we had experienced & do gratefully acknowledge. to this Church was our immediate application directed, earnestly requesting a Bishop to collect, govern & continue our scattered, wandring & sinking Church. And great was, & still continues to be our surprise, that a request so reasonable in itself, so congrous to the nature of government of that church, & so absolutely necessary in the Church of Christ as they & we believe it to be, should be refused. We hope that the successors of the Apostles in the Church of England have sufficient reasons to justify themselves to the world & to God; we however no of none such, nor can our imagination frame any.

But blessed be God! another door was opened for you. In the mysterious economy of his Providence he had preserved the remains of the old Episcopal Church of Scotland, under all the malice & persecutions of its enemies. In the school of adversity its pious & venerable Bps. had learned to renounce the pomps & grandeur of the world, & were ready to do the work of their heavenly father. As outcasts they pitied us; as faithful holders of the Apostolical Commission, what they had freely received they freely gave. From them we have received a valid, & purely ecclesiastical Episcopacy, & are thereby made complete in all our parts, & have our right to be considered as a living, & we hope thro God's grace shall be, a vigorous branch of the Catholic Church.

To these venerable Fathers our sincerest thanks are due; & they have them most fervidly—May the Almighty be their rewarder, regard them in mercy, support them under the persecutions of their enemies, & turn the hearts of their persecutors, & make their simplicity & godly sincerity to be known unto all men! And wherever the Ameri-



can Episcopal Church shall be mentioned in the world, may this good deed wh they have done for us be spoken of for a memorial of them.\*

#### REPLY OF BISHOP SEABURY TO THE FOREGOING ADDRESS

Rev<sup>d</sup> & highly esteemed Gentlemen

I heartily thank you for your kind congratulations on my safe return to my native country, & Join with you in joy & thanks to Alm God for the success of y<sup>e</sup> important business which your application excited me to undertake. May God enable us to do every thing w<sup>th</sup> a view to his glory & the good of his Church.

Accept of my acknowledgements for the Assurances you give of exerting your best abilities to promote the welfare of, not only our own Church, but of common Christianity & the peace & mutual affection of all denominations of Christians. I shall most certainly be very apprehensive of sinking under the weight of that high office to which I have been, under God's providence, raised by your voluntary & free Election—did I not assure myself of your ready advise & assistance in the discharge of its important duties—grateful therefore must be to me the assurances of supporting the Authority of your Bp. upon the true principles of the primitive Church, before it was controlled and corrupted by secular connections & worldly policy. Let me intreat your prayers to our supreme head for the continual assistance of his holy Spirit, that I may in all things fulfil his holy will—

The surprise you express at the rejection of your application in England is natural. But where the ecclesiastical & civil constitution are so closely woven together, the first characters in the church for station & merit may find their good dispositions rendered ineffectual by the intervention of the civil authority. And whether it is better to submit quietly to this state of Affairs in England or to risque that confusion whh would probably ensue sh<sup>d</sup> an Amendment be attempted, demands some consideration.

The Sentiments you entertain of the venerable Bpps. in Scotland is highly (pleasing) to me. Their Conduct thro the whole business was candid, friendly & Christian, appearing to me to arise from a true sense of duty & to be founded in & conducted by the true principles of the primitive Apostolical Church. And I hope you will join with me in manifestations of Gratitude to them by always keeping up the most intimate Communion with them & their suffering Church.

\*(ED. NOTE.—There is strong internal evidence that the draft of this Address was the work of the Rev. Jeremiah Leaming.)

